

# THE JAPAN CHRISTIAN QUARTERLY

ISSUED QUARTERLY BY THE FELLOWSHIP OF CHRISTIAN MISSIONARIES,  
IN CONSULTATION WITH THE NATIONAL CHRISTIAN COUNCIL

Vol. XVI.

OCTOBER, 1941.

No. 4

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# THE JAPAN CHRISTIAN QUARTERLY

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## EDITORIALS

### The Future of the Japan Christian Quarterly

The unpredictableness of the future affects The Japan Christian Quarterly as much as other magazines and publications today. The control of the use of paper, combined with a greatly decreased subscription list and the difficulty of securing advertisements, puts the Quarterly and its publishers, the Kyo Bun Kwan, in a very difficult situation. The Executive Committee of the Fellowship of Christian Missionaries in Japan, however, is determined, if it is at all possible, to continue the Quarterly in some form or other. Many requests from returned missionaries and others in America for information regarding developments in the Japanese Christian world has impressed the committee with the necessity of continuing the Quarterly, even though if necessary on a much less pretentious scale than in the past. The autumn number is somewhat late, chiefly because the present editor was not appointed by the Executive of the Fellowship until just one week before the material was due at the printers. Most of the plan for the present number was originally worked out by Rev. William Woodard, the editor appointed at the meeting of the Fellowship in June. One or two rather important changes, however, have had to be made since the present editor has assumed the responsibility. All these factors have combined to cause this delay, but the committee is hoping that the next issue will appear on time in January.

### The Missionary Exodus

During the summer many missionaries left Japan to return to Canada, England and the United States. The entire Episcopal Mission, with the exception of one member who resigned from his mission rather than leave, and the remaining members of the American Board Mission, except for one retired lady missionary, all left during August. All but two members of the Lutheran Mission left in September. The situation seems to have become more or less stabilized at least for the time being, and an innovation in this

number of the Quarterly is the list of missionaries who are at present in Japan. This is of necessity somewhat a changing list, but the names as they appear in this issue represent as accurately as possible the situation as of October 20 when the number of missionaries, including wives, was about 136, of whom nearly one-half are living in Tokyo. Approximately ninety of the total number are Americans. In the last number of the Quarterly there appeared a very good summary of the changes which have occurred in missionary personnel during the past year, and also a survey of "Why Missionaries Leave."

### **Why I am Remaining**

In preparing the plans for the current number, the committee felt the desire of emphasizing the more positive phase of the situation and therefore asked a number of missionaries to write on the subject of "Why I am Remaining." This positive and constructive approach will be of interest to those who follow the missionary situation in Japan. Our attention was called in the July issue to the marked contrast between the situation in the Protestant and the Catholic Churches. There are doubtless many good reasons which have resulted in such a large proportion of the Protestant missionaries returning to their homelands, whereas the Catholic group has remained almost entirely intact, but the difference cannot help but give us pause to reflect. The whole missionary situation is being given careful consideration by the National Christian Council and a special committee of ten each appointed by the National Christian Council and the Fellowship of Christian Missionaries respectively has been appointed. This committee, the personnel of which is reported on another page, has had several meetings and will doubtless serve in a most needed capacity in connection with questions arising in the relationships between the missionaries who are remaining and the church, as well as acting in the capacity of a sort of clearing house for the National Christian Council and the United Church of Christ in Japan on the one hand and the missionary bodies such as the International Missionary Council or the World Council of Churches on the other.

### **The Church of Christ in Japan**

While the news from the battlefields of the world has continued to occupy the headlines, the Church of Christ in Japan has been making progress toward an increasingly effective union of the Protestant communions throughout the country. Problems of organization have necessarily occupied the thought and attention of most of the church leaders during the past summer. But the autumn season finds the church filled with vigor as its leaders seek to give direction to a strong nation-wide evangelistic appeal.

The Kutsukake conference which is reported elsewhere in this issue revealed a most encouraging consecration and devotion to the growing spiritual content and mission of the church. While Dr. Kagawa's inspirational leadership remains an outstanding feature of this development, there are many others who share his enthusiasm and leadership, thus assuring great spiritual advance during the months of the coming fall and winter. The remarkably large number of decisions for the Christian life, as well as for Christian life work, during all of Kagawa's recent meetings point to a marked increase of interest on the part of the young people of Japan in things spiritual, and the church faces an unprecedented opportunity in measuring up to this responsibility. Real encouragement is being felt by leaders throughout the church because of the spirit of united cooperation on the part of such a large proportion of the Protestant churches of the country.

### Ecumenical Tendencies

The National Christian Council as at present constituted serves as a clearing house and as the unifying factor between the Protestant churches, which have now come together under the banner of a United Church of Christ in Japan, the Episcopal and Seventh Day Adventist communions, and the various Christian organizations, such as the Young Men's Christian Association, the Young Women's Christian Association, the Women's Christian Temperance Union, and the Bible Societies. It is very encouraging to receive word that various indications point toward an increasing degree of collaboration and consultation with the leaders of the Roman Catholic Church and the Greek Orthodox Church. The revamped National Christian Council of Japan can well serve the developing Christian movement in Japan as it brings together the representatives of all these diversified communions and helps to bring about understanding which will gradually lead toward ecumenical church cooperation. The leaders of the National Christian Council truly have a vision of the ideal suggested by Dr. John R. Mott in a recent article in the Christian Century which reads in part as follows: "Christ enjoined upon his followers that, whenever they contemplate entering upon an important constructive undertaking, they first count the cost. This warning should come with special force to us in this foundation-laying period of what is admittedly one of the most significant initiatives of all the Christian centuries—the movement to realize the ecumenical ideal . . . . We do well to visualize, as it were, with eyes of our imagination, the unnumbered multitudes who make up the heavenly host, by far the greater part of the truly ecumenical fellowship, to think of the cloud of witness that surrounds our comparatively isolated and lonely lives.

"We must be ready to pay the price of the realization of the wider and more enriching fellowship; we must remind ourselves of the cost, and pre-

pare ourselves to pay it. The first item in this cost is mutual sacrifice. I have come to question results in this field which come without real sacrifice. Except a grain of wheat fall into the ground and die, it bringeth forth much fruit—the great harvest. . . .

"May the Almighty God himself, whose it is in his wisdom to commission his workers, multiply across the breadth of Christendom the number of true apostles of reconciliation—men and women of catholic mind, irenic spirit, reverential regard for God's dealing with his church in the past, power of vision, real creative and constructive ability, humility, courage, enthusiasm that will not be doubted, and above all, passionate desire to realize the yearning and the high-priestly petition of our Lord Jesus Christ, who prayed 'that we all may be one'."

### United Church of Christ Recognition

On November 12, as this number of the Quarterly is going to press, an important meeting of the Executive Council of the United Church with the Chairmen of the various church Boards and district conferences, is being held. Word has just reached the editor that final agreements between the church leaders and the government have been reached on certain minor changes of the constitution, and formal government recognition of The Church of Christ in Japan will shortly be granted. All those, both in Japan and abroad, who have followed with such deep interest the developments of the Christian Church in Japan during the past fifteen months will rejoice in this wonderful final accomplishment. The eventual goal still lies ahead, for the eleven different branches will continue for sometime to come. The official seal of government recognition constitutes a great accomplishment for the Christian movement. At the same time there are great dangers during the days which lie ahead as the leaders of the "Kyodan" seek to steer the church between the many rocks which are treacherously hidden in the swift moving currents, tremendous challenges to move forward to an even closer cooperative unity in Jesus Christ and world fellowship on a truly ecumenical basis in the world church, and unprecedented opportunities which will call for the very best and ablest leadership during the days which lie ahead.

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"Behold, I have set before thee an open door which no man can shut."

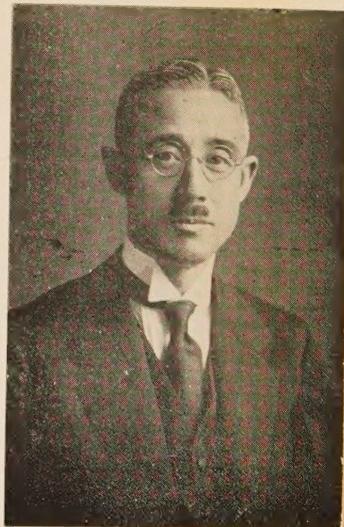
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Russell L. Durgin.

## OFFICERS OF THE CHURCH OF CHRIST IN JAPAN



Rev. Koji Suzuki



Bishop Yoshimune Abe



Rev. Mitsuru Tomita



Rev. Kozue Tomoi



Rev. Inoko Miura



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# Introducing the Officers of the Church of Christ in Japan

Rev. Mitsuru Tomita

"TORISHA"

The newly organized "Church of Christ in Japan" (in Japanese, "Nihon Kirisuto Kyodan") has elected to its place of greatest honor (in Japanese, "Torisha"—"Head") the Reverend Mitsuru Tomita, at present Pastor of the Shiba Church.

Born in 1883, he matriculated in and was graduated from Meiji Gakuin, a college with Reformed Church in America and Presbyterian Church in the U.S.A. foundations. Following this preparation, he was baptized by Rev. Dr. McAlpine, a missionary of the Presbyterian Church in the United States, and studied for the Christian ministry at the then Kobe Theological Seminary. Later Mr. Tomita traveled to the U.S.A. and, enrolling in Princeton Theological Seminary, he studied there for two years, majoring in New Testament exegesis.

Thus prepared for his life mission, he returned to his native land and was ordained to the Christian ministry in 1910. During his long and active career, he has been the shepherd of but two flocks at first serving for five years as the pastor of the Tokushima Church. Then called to Tokyo, the capital, for twenty-one years he has preached to the congregation of the Shiba Church. Through various vicissitudes, such as, for example, the destruction of the church edifice by fire, he has guided with wisdom the destinies of what is one of the strongest of the capital's churches.

His capacity for leadership and ability to carry a heavy load of responsibility have been recognized, since he has often been chosen for signal honors. He has been the Chairman of the former National Christian Council. It is striking that he has been chosen by his own denomination on six different occasions to be Moderator of the former "Church of Christ in Japan" (Presbyterian-Reformed background). When the Government of the Japanese Empire, through the offices of the Department of Education, was preparing the "Religious Organizations Bill," which later became law, Mr. Tomita, at the invitation of the Department, served as the only Protestant Christian on the preparatory commission. This was an exceedingly arduous task and one fraught with tremendous possibilities, for the weal or the woe of the whole Christian movement in the Empire. The occasional reports on the progress of this enterprise, made from the pulpit to his Shiba congreg-

gation, during the seven years that he served the Government in this important capacity revealed in Mr. Tomita a broad knowledge of the history of Christianity and its meaning, as well as a deep concern for the "peace of the Church."

On those Sundays when I have been free from other responsibilities, I have sat under his preaching for more than a decade. I wish to testify plainly here to my personal debt to this Japanese leader. His sermons are, in general, of the expository type, carefully prepared and showing scholarship. There is always the spiritual emphasis, so vital in this day of chaos and despair. If asked to summarize the central theme, running clearly through these sermons, I would use the words—"The Meaning of Faith." Though of an apparently dour countenance the new head of the United Church has a charming smile and his sense of humor is keen. Though he has deep convictions, he has broad tolerance. Though he is modest, he has an impressive personality. The friends of the new Christian organization are congratulating themselves upon their choice of a leader. And well they may.

*Theodore D. Walser.*

## Bishop Yoshimune Abe

### CHAIRMAN

Yoshimune Abe, Chairman of the new Church of Christ in Japan and head of its Second Branch (successor to the Japan Methodist Church), was born in Hirosaki in Aomori Province, in 1886. He became a Christian and was baptized on September 29, 1900. Graduating from the Aomori First Middle School, he came to Aoyama Gakuin where he graduated from the College Department and the School of Theology. He studied next at Columbian University at New Westminster, Canada, and then at Drew where he received the degree of Bachelor of Divinity. At New York University he earned the degree of Master of Arts. Later Ohio Wesleyan University conferred upon him the honorary degree of Doctor of Divinity.

Returning to Japan Mr. Abe was ordained in March 1915, and then had a short experience in the pastorate. His longest service, however, has been at Aoyama Gakuin where, first as teacher, then as dean of the Middle School and next dean of the School of Theology, he grew until he was chosen to be President of the School with its many departments and thousands of students. In his work at Aoyama Gakuin his abilities as an administrator and Christian leader were so demonstrated that his choice as bishop of the Japan Methodist Church was considered most fitting.

Deep in his heart, regardless of his ability as an administrator in educational circles, Dr. Abe seems to have thought of himself as a man marked of God for work in the church. It is interesting to note that this last bishop of the Japan Methodist Church, under whose skillful leadership and vision the church has now entered the newly formed Christian Church of Japan, is nephew as well as worthy successor of the first bishop of that church, Bishop Honda.

Mrs. R. P. Alexander knew both Dr. and Mrs. Abe during their student days. When the young man was choosing his life partner, Mrs. Alexander proudly said to him of her student, "If you succeed in making your arrangements with Miss Kimiko Kawashima, no matter how great a man you may grow to be you will have a true partner throughout life." Those who today know Mrs. Abe with her charm, ability, and creative faith, realize how wise and fortunate that young man was in his choice of Miss Kawashima. Their home life is enriched and beautified by six children of promise.

When the fever of fear for their dear ones in Japan was worrying many Americans during these last months many an anxious heart at home was quieted by ministers who had been in Drew with Mr. Abe. "There's no finer man than Abe. We knew each other in Glee Club. While he lives everything possible will be done for the missionaries," they could say with assurance.

Dr. Abe's creative genius finds many avenues of expression. During his presidency of Aoyama Gakuin, in 1939, his translations into Japanese poetry from twelve of the best known English and American poets were published. Again last spring leaving stupendous work in the midst of unprecedented crises, he set out to pray with American Church leaders in the United States. Among the flowers he found in his stateroom were daffodils from the garden of a settlement in East Tokyo. Several days after his departure the social workers received this *waka*\* by wireless, a rough translation of which reads:

Passing Alaska I gaze on gold from Tokyo's slums  
And find my heart at prayer for you.

Dr. Abe's genius for organization was coupled with Bishop Akazawa's sterling worth in the formation of the Woman's Department of the Japan Methodist Church. His astounding memory, his infinite attention to details, have never weighed upon him: rather these have served as ready keys to his further growth and adventure.

Recently Dr. Roy L. Smith of the Christian Advocate has written that "Every one of us is crowded painfully into some difficult situations because of the fact we do not live alone." Dr. Abe never experiences crowding for long. Doubtless he knows loneliness, but he has always found ample space further up.

\* Waka, Japanese short poem.

Mildred Paine.

## Rev. Koji Suzuki

### Secretary of General Affairs Section

When the "Church of Christ in Japan" was organized, the question as to who would become the head of the General Affairs Section was one uppermost in the minds of many. It is a most important post—a full-time position. Since the head of the Church (in Japanese, "Torisha") is the Rev. M. Tomita, who will at the same time serve his own Church in Shiba as pastor, naturally most of the control of business matters will be left to Mr. Suzuki.

The church is fortunate to be able to have Mr. Suzuki for this important post especially at the very beginning. He is well known as a thoughtful man of sound judgment. He is interested in theology in the practical sense of the word. He is a philosopher. He is a man of character. He can be relied upon in every emergency. In him there is no possibility of mistake.

Moreover, Mr. Suzuki has always been in the ministry. Many times he has been asked to become a professor in a theological school, but he has never left the pulpit and has always been a very faithful pastor. This long experience will be of great value to him in his new position, for, in the long run, his present work also is mainly church work and not merely handling of business affairs. His strong points will aid the progress of the church. We need blood and fire on some occasions. We may have to face adventures. Mr. Suzuki is a man for such occasions, a man of conviction and courage. However, the other important men in the new United Church must cooperate heartily with him, in order that the new venture may succeed. None of us must be allowed to discourage him in the use of all of his abilities. It must be remembered that he is very sensitive, as well as being considerate of other people's attitudes.

Under the guidance of Mr. Suzuki, who has the full understanding and trust of Mr. Tomita and the various church board leaders, the Church of Christ in Japan will be based on a firm foundation.

Let us have faith in him and pray for him. Then we can expect great progress in the Christian Movement in Japan, through the instrumentality of the new United Church.

*Michio Kozaki.*

## Rev. Inoko Miura

### Vice-President of the Church of Christ in Japan

Inoko Miura was born on September 7, 1886. He entered the Lutheran Theological Department of Kyushu Gakuin in 1910, and graduated there in 1915. His first field of pastoral service was in Shimonoseki, where, with much patience and perseverance, he did good work in laying the foundation of a church in that city.

In 1919 he was sent to the United States for further study and attended the Lutheran Theological Seminary at Gettysburg, Pennsylvania. He also studied at Columbia University, New York, and at John Hopkin's University, Baltimore.

On his return to Japan he became a professor at the Lutheran Theological Seminary and when that institution was moved from Kumamoto to Tokyo in 1925 he became its dean.

In 1930 he was elected President of the Evangelical Lutheran Church of Japan, and has held this position ever since, becoming its Torisha in 1940.

The Rev. Inoko Miura is a very quiet man, with a keen and wide-awake mind. He is quick to size up a situation, fair in his judgment, even tempered and patient. Although handicapped with the loss of one leg, due to an illness in early youth, he has never allowed this misfortune to interfere in his work. His strenuous activity often wears down younger and more able men. His steady reliability, and his deeply spiritual life which have made him one of the leaders of his own denomination have already made him a leader in the newly organized Japan Christian Church. He can be counted on in times of trouble and stress to go quietly and firmly about his Master's business.

*Faith Lippard.*

## Rev. Kozue Tomoi, B.D.

It was in the town of Tenno, near the City of Kure in Hiroshima Prefecture, in early January of 1889 that Kozue Tomoi, the last of nine children in a merchant's home, first saw the light of day. Though born in a rural section he is city-bred, the product of Government schools and of the busy commercial life of Japan's fourth city, Kobe, where the family moved when Kozue was but an infant.

Introduced to Christianity through his elder brother, Harukichi, at the age of sixteen he became a member of the First Baptist Church of Kobe with its sturdy tradition of independence and self-support. Responding to the challenge of the ministry as a life-work, at twenty he enrolled in the Baptist Theological Seminary in Yokohama—then under the presidency of Rev. W. B. Parshley, with Dr. C. K. Harrington and Dr. Albert Arnold Bennett teaching Old and New Testament subjects—finding himself the youngest by several years among his student associates. With the removal after two years of the institution to Tokyo, he completed the course of study at the age of twenty five, and took a position as assistant pastor in his home church. But further study along his chosen line of Bible interpretation was granted him by the opportunity for graduate study in the States, and there followed five rich years of work in Rochester Theological, the University of Rochester, and Newton Theological Institute, which latter school conferred on him the Bachelor of Divinity degree in 1919. Contacts during these years with Walter Rauschenbusch, President Rush Rhees, Frederick Anderson and others stand out as formative forces in Mr. Tomoi's thought life and social outlook.

Returning to Japan on the completion of his graduate studies, he assumed the pastorate of a small church located in the fast modernizing industrial center of Kawasaki, near Tokyo, where ample opportunity awaited him for application of the gospel to complex situations. Two years later found Mr. Tomoi pastor of the Naniwa Baptist Church in the western section of the bustling commercial area of Japan's second city, Osaka.

However, Mr. Tomoi's evident talents for organization of the church's life from within brought him a call from his denomination to establish the newly proposed Baptist Secretaryship which involved removal to the Capital. Household belongings checked ahead reached Tokyo just in time to encounter the September earthquake of 1923; but they were delivered two months later safely to the doorway of the new Baptist Tobu Kumiai office in Ushigome. Here for five years Mr. Tomoi blazed new trails denominationally, in close cooperation with the Mission Secretary, Dr. Charles B. Tenny.

finally successfully setting up a well articulated and efficient system of departments within the Baptist Church (North) on a firm basis of businesslike budgets and responsible committees.

To one so thoroughly trained in Biblical subjects, however, it was but natural that the need for service in the training function of his church should appeal strongly, so that as a result by 1928 Mr. Tomoi was called to a place in the reorganized Theological School in affiliation with Kanto Gakuin, Yokohama, where with its preparatory courses in the Social Service Training Department he found ample room for his abilities of leadership. During a part of these years, he was the leader of student activities in the school Social Settlement, among the underprivileged working-class homes of East Kanagawa where a significant piece of work in applied Christianity was demonstrated.

In more recent years, theological training—particularly in the field of New Testament—has engaged Mr. Tomoi's attention, coupled with the pastorate of a city church in Shiba, Tokyo, with its multiple duties. In the union of the eastern and western branches of the Baptist Church in Japan, he has had a leading part. He seems to thrive on heavy schedules of work and programs of Kingdom building. His constructive abilities have been exerted in widening circles with the passing of the years, culminating in the realization of the United Church of Japan toward which his efforts have been truly unstinted. His passion for the Kingdom, his broad views, his deep insights, and his quiet efficiency are being used to the full in these formative years of the Church of Christ in Japan.

*Royal H. Fisher.*

# Why I am Remaining in Japan

## A Symposium

### Why am I Remaining in Japan?

E. H. ZAUGG

Has not the world come to a pretty pass that a missionary has to explain why he is staying at his post? Under ordinary circumstances the need for asking such a question would be superfluous, for most missionaries regard their task as a lifework, and hence leaving their field of work rather than staying by it requires explanation. But these are not ordinary times and we have to recognize that a very large number of missionaries in the Far East have found sufficient reason to justify their withdrawal from the field. And what we have to say in this brief sketch is not intended to cast any reflection on them whatever. We are not the arbiters of any other man's conscience, not even that of a Foreign Mission Board.

#### Negative Reasons for Staying on the Field

1. I am planning to stay on the field because I do not believe that the present tense political and international situation is a sufficient reason for me to leave. It is my firm conviction that missionaries as a rule should keep out of politics, and that as guests of the nation to which they have gone they have no business as a mere matter of courtesy to take any active part either by word or deed in opposition to the government of their adopted country. Moreover, the responsibility for present conditions in the Orient lies, to my mind, just as much upon the shoulders of the Western nations and China as it does upon those of Japan. Hence, when the State Department of the U.S. government sent out its notices advising the withdrawal of its nationals from Japan and occupied China, a proposal which undoubtedly had as one of its motives the bringing of political pressure to bear upon Japan, it was impossible to consider them with unadulterated sympathy, and one could not help but feel that in a measure we were being used as political pawns. But even if this had not been the case and the U.S. government had had only our safety in view, this would not have been a sufficient reason for withdrawal, for since when have missionaries made "Safety First" their slogan? And in any case it seems to me that of all people we who live in Japan have little occasion to have a feeling of insecurity, for personally I have always felt that I was safer here than in my own country. A

state of war, of course, might bring us into more or less danger, but I am willing to take the risk.

2. Then again in my estimation to be humiliated does not constitute a valid reason for withdrawal. It is true that many missionaries have recently had their work and positions taken from them regardless as to whether they were occupying their positions creditably. Many had to give up positions of authority, honor, and responsibility not because they did not do their work faithfully and efficiently, but merely because they lacked proper nationality. Whether they would have given up these positions of their own free will in the natural course of devolution, no one can say. I believe that many of them would have done so. However, the fact remains that it was rather a humiliating experience for most of them, and no one will attach any blame to those who felt that since their work was taken away from them, they were justified in returning home.

Still I feel that I can not leave the field merely because I have been humiliated. When I think that this humiliation was partly due to my own shortcomings and partly to causes for which the authorities here both in Church and State were not entirely responsible, I have no reason to feel resentful. Moreover, in a situation such as this I believe that the old Japanese proverb, "Makeru wa katsu" (To be defeated is to conquer), is particularly applicable. Graciously to give in is to win out. I know of missionaries who, accepting the humiliation without any show of resentment, have already been assigned new tasks sufficient to occupy all their time and energy.

### Positive Reasons for Staying

1. I am still old-fashioned enough to believe that missionaries are called of God to their work. They are under the orders of a Savior who said that they shculd go to all the nations and make disciples of men. While this call in the case of the individual missionary may not necessarily be limited to any one country, generally as a mere matter of wisdom and practical efficiency it is so interpreted, and the missionary consequently feels that his life and effort are to be devoted to the evangelization of the one country to which he is sent. It is also as a rule taken for granted that the call is lifelong, unless contingencies arise that make it clear that a divine recall is intended. Ill health, incompatibility with fellow-workers, prospects of marriage, lack of opportunity to do effective work, the desire not to become a financial burden on nationals, a call to some larger service, et al., have all been regarded as sufficient to warrant a missionary's removal from or change to another field of work. Many of the missionaries who recently have left Japan, returned home or entered other fields of labor for one or more of the above reasons; others may have gone for other considerations. But it just happens that in my own case none of these reasons apply with any great

force as yet. Hence the call of God for me still stands. I can not see anything in the present disturbed conditions that would be ample cause to nullify that call.

2. It costs the home boards a great deal of money to maintain their missionaries on the foreign field, and for this reason as well as for other and better ones the missionaries are eager to make their lives and efforts effective. Unless they can see some definite results from their work, not only do they feel that the Church is making a poor investment in their lives, but they themselves become discouraged and are apt to entertain serious doubts as to whether they should not return home. Many of the missionaries in Japan, especially those engaged in evangelistic work, are not doing much more just at present than marking time. Some connected with educational work are limited as to teaching subjects. The whole situation is such that the missionaries can do very little effective work.

This would seem to justify their return to the homeland, but my position is that wherever missionaries are given counsel, as some of them are, by the Japanese leaders of our churches and schools that they should remain even though for the present there is little work for them to do, they should heed this advice. I still believe that there will be plenty of work for the missionary to do here in Japan after the present cycle of anti-foreignism and narrow nationalism has passed. During the 90's of last century when the problem of extraterritoriality was troubling Japan, the situation was quite similar to that of the present. Many mission leaders then felt that the time of missionaries was past. But the feeling in Japan changed with improvement in the world situation and missionaries were able to continue and expand their work. I feel that, if we stay by our posts, even though we can not do much at present, a better time will come. Let us never forget that the Japanese Church is limited in numbers and resources, and that there are still millions and millions of people in Japan unevangelized. I believe that in the future the missionary with a sympathetic heart will again find a place in this great unfinished task, though it may be only under the direction of the Japanese church or school that he may be able to labor. For this reason I am of the opinion that he ought to bide his time and stay on the field. Opportunities will open up.

3. Perhaps the main reason why I am planning to remain on the field is the fact that I like Japan and the Japanese people. I recognize, of course, that they have weaknesses, but I like them in spite of their frailties and foibles. I like them for their kindness and courtesy, for their enterprise and ambitions, for their openness when they trust you, for their keen sense of values, for their artistry, for their loyalty and devotion, for their reserve and stoicism, even for their pride and racial consciousness. It is not easy to find nicer or better people anywhere in the world. Some of them are my personal

friends. I simply can't desert them at this time when a crisis is facing their nation. Only in case they should tell me to leave or in case I should become a financial burden to them, would I think of returning home. Otherwise I hope the Lord will give me grace to stay put.

## Osaka Jo Gakuin

ALICE GRUBE

Our hearts have been warmed during the past year by the cordial relations which have existed between the administration and faculty and the foreign teachers at Osaka Jo Gakuin. On occasions when we have consulted the Board of Trustees and the Principal about the possible wisdom of withdrawal from the school we have been assured that our continued presence was desired. This has been a gracious response to the faith in the mission enterprise which was expressed in the cablegram of the Foreign Board of the Presbyterian Church in the U.S.A. to our Mission in February of this year.

The cable read in part, 'Your continued presence as missionaries on field gives testimony to world mission of the church ministry of goodwill and indissoluble bond of Christian fellowship. Board reassures you of utmost support and sustains you in prayer in spirit of last verses of Romans 8.' Again in the summer when certain events again created new complications the school authorities maintained their stand of desiring to retain the services of the foreign teachers. Nor has the sending Board changed its position. We rejoice that we are partakers in an attempt to make the Christian faith an ecumenical force practically, as well as theoretically, transcendent to the changing currents of politico-economic forces through cooperative fellowship and work—and not, as Reinhold Niebuhr puts it, a "striving along the horizontal line of the immediate stream of history" divided into schisms by the exigencies of the day. It seems to me that there are in the mission enterprise today unestimably great values to be gained for the ecumenical significance of Christianity if a missionary group can live through the difficult experiences of the present time and maintain the "indissoluble bonds" with which we are bound to fellow Christians in this land. Paul has thought and felt deeply on this great problem. He shows a keen perception of the stress which this test of faith involves, and also of the sacrifice it requires, but of the glorious spiritual reward he is also confident. (II Cor. 4:7; 11; II Cor. 1.) It has not seemed idealistic or unrealistic to share in some degree the great spiritual experiences and tests which are potentialities of

the situation in which we find ourselves today. May our prayer be that our earthen vessels may be adequate to preserve the treasure with which we have been entrusted.

We are carrying on our regular program of teaching in the school, for to date no official act of the government has limited the teaching of foreigners in Mission Schools in Osaka. There are at present four members of the Presbyterian Mission on the faculty at Osaka Jo Gakuin. There could be no greater opportunity than the present to impress upon youth the vitality of Christian fellowship as they witness in their own world the reality of Christians of different races and nations loving one another, trusting one another, working with one another in the building of Christ's Kingdom in the school and in the world. The daily association of the one thousand girls in this school with the Christian representatives of a neighboring country at this time, when contacts with the outside world are severely restricted is a vital channel for their direct experience of the meaning of the ecumenical fellowship of Christianity. Each year over a hundred girls are baptized into the Christian faith. This is the fruit borne of daily chapel services, worship services held every other week as a regular part of the school program, early morning prayer meetings, and a constant effort on the part of the Christian faculty. Though it is impossible to isolate and label the separate factors which influence the girls in their decisions or to measure the quality of their faith we may pray that their personal contact with foreign Christians enables them to grasp more intensely the worldwide outlook of the Christian Church. Of equal importance is the realization to the Church at home that it is sharing the responsibility of creating and maintaining the continuity and solidarity of Christianity as a world faith.

We find that it is an important part of our work to be at home to those who come to us for the more personal contacts of friendly visits, Bible Classes, and informal conversation groups. It has been an unexpected pleasure that the number of such visitors has increased steadily during the past year. We have also had more requests to do outside work than we have been able to respond to.

Our relations with the people of the neighborhood have been most cordial. We have taken our turn at entertaining the "tonarigumi" (Neighborhood Association) and were delighted to have 100% attendance of fathers, mothers, and children at the meeting in our home. While one continues to enjoy the simple joys of fellowship with "tonarigumi" friends and the cheery courtesies of the baker, the butcher and the candlestick maker it seems incredible that those who represent our nations in a more official capacity make such a dismal failure of their sphere of action. Abraham Lincoln once said, "God must have loved the common people, he made so many of them." We

may indeed be grateful for them and their many kindnesses to us during these difficult days. Our lives and our friendships are in no great danger as long as our faith in each other is based on truth and mutual trust.

The attitude of pastors in the city churches varies according to the individual in regard to the advisability of missionaries conducting Bible Classes in the Churches. However of the three Bible Classes formerly conducted by the three missionaries of our group, two are being carried on as usual. The third pastor feels that it is better not to have such classes at present.

We have been particularly fortunate in our situation at Osaka Jo Gakuin not to have had any part of our work taken from us by unavoidable circumstances. This has not made us unmindful of the possibility of such an eventuality in the future. The missionary teachers in three of our schools have been advised to withdraw temporarily. We have given this problem careful consideration both as a Mission and as individuals. The number of teachers who are withdrawing is eight. Of this number five are planning to leave the country temporarily. Several of our group feel that even if opportunities for active service should be completely withdrawn at some future date they should like to remain in Japan if this were practically possible and could be done without embarrassment to Japanese friends and associates. Such decisions would have to be made by individuals relative to the particular circumstances of their local situation.

On the morning of the opening of our school in September the teachers met for a prayer meeting just before the opening ceremony. The principal made these remarks: "The time has come when we can do nothing about the larger problems which are troubling the world today but in God's name we can do the work that is at our hands to do, thinking not first of our relations to each other but of our relation to God and our responsibility in doing His work! It is a definite task that is before us and we must not fail in the face of our opportunity of helping in a very special way to swell the tide of Christian solidarity which alone can hold and bring the world together."

## It is Being Done

THOMASINE ALLEN

To settle in a new place and start work just three years ago has been a never-to-be-forgotten experience. If the choosing of a time had been in my own hands I certainly would not have chosen the last three years as the most suitable time for opening new work in the country, and yet perhaps it was an opportunity to demonstrate that it could be done.

Kuji is a town of about nine thousand in the northeastern part of Iwate Ken, near the coast. A small train connects the town with the main line but takes two and a half hours to do so! This line was built only ten or fifteen years ago which accounts in some measure for the backwardness of the district. Many say that this part of Iwate Province is the most backward in all Japan. The need, then, was the determining factor in selecting this place. In the whole county of which Kuji is the county-seat there is no Christian work being done and as far as we know we are the only Christians, so ours is a rather unique pioneer work—conditions of seventy years ago in a modern setting.

Amid all sorts of difficulties we erected a beautiful social service building, entering it April 1940. As a policeman said, "It is like a bit of heaven," and a friend wrote, "The building is a miracle. In its simplicity and beauty it reveals the character of Jesus. As I walked through it I could see Him standing there in the midst of that drab village stretching out His loving arms to bless all who enter its doors." One purpose we had in putting up a really attractive building was to show the people a better way to live materially as well as spiritually; and to give some of the good things of life to those who have not.

Our work from the beginning has had a Japanese Board of Trustees, and the president is official head of the work here, with one of the members of the staff as executive secretary. So we have not suffered any change in work or organization due to the various changes of the day.

As to our activities—

Kindergarten of over fifty.

Sunday School of about one hundred and fifty.

Library hours with varying attendance but real interest shown.

Weekly club of this year's graduating class.

4 Sunday Schools—only held on different days of the week in nearby villages with an aggregate attendance of three hundred.

With this program we reach five hundred or more people a week.

In June we had Mr. Nobechi the famous professional "story-teller" who is such an earnest Christian, here for five days work. As children in this vicinity never have such opportunities we arranged for him to speak at the National Schools in eight surrounding villages. But how to get to these out-of-the-way places was a problem as he could not ride a bicycle, there were no autos available, and to walk was too far. The problem was solved by borrowing a "rear car" and attaching it to a bicycle and thus he was pulled or rather shaken along as it seems to be a very bumpy process. I went along on my wheel so we were quite a procession and might have attracted much attention on Fifth Ave., but not here as they use rear cars for everything so a man sitting in a chair in one was just another use. At each school after the talk of about an hour during which the large audience of children sat on the floor quite spell bound, I presented a beautiful American doll. In one village they showed me a glass case in which stood one of the famous Friendship Dolls of almost twenty years ago. They moved her over and put the new one with her stylish clothes beside her. In addition to these eight meetings we had several in our own building—a mothers' meeting; kindergarten graduates; and a discussion group attended by school teachers from four of the nearest villages. In all, he spoke to about four thousand five hundred people.

The request from the Editor did not include one's hopes or plans for the future but it is a great hope for service here that is carrying us through the dark days—a desire to do something in the near future for young women (there is no High School in this county) who cannot go away to school; more in the way of health and recreation; and some day a clinic, for we are surrounded by many doctorless villages.

# The United Church Retreat at Kutsukake

## A Report.

Dr. Toyohiko Kagawa and Mr. Jiro Fukui were the outstanding speakers at a "retreat" sponsored by the Home Missions Board of the new United Church of Christ in Japan from Aug. 26 to 29 at Kutsukake, near Karuizawa. The meeting was attended by about fifty of the outstanding leaders of the church, many of the recently elected regional conference chairmen being present. This conference brought together for the first time the national leaders of the united church for an unhurried opportunity of considering the problems of nation-wide evangelism. A deep sense of responsibility pervaded the thinking of all those present as they sought for spiritual insight in guiding and directing the new church in this field of evangelism. A vital sense of reconsecration in view of the gigantic task which confronts the church at this time characterized the discussions and addresses of the three-day meeting.

Rev. Tameichiro Kanai, Chairman of the Home Missions Board, gave the opening address, briefly outlining the remarkable strength through the years of the movement which had culminated in the united Church of Christ in Japan. He especially emphasized the importance of the inner spiritual significance rather than the mere outward form of union. "Here alone is to be found for us the meaning of the Gospel of Jesus Christ. We must go ahead under the inspiration of God," he declared. Dr. Kanai then emphasized the importance of complete dependence on God for the necessary strength and power to achieve the glorious task which has been set before the united Protestant Church in Japan. He then stated as his firm conviction that in this day of grievous world developments, the task of the church in Japan is to proceed wholeheartedly in the aggressive evangelization of the people of the whole nation. He concluded his strong opening message with a call for inner spiritual preparation on the part of all leaders in the tremendous task which awaits them during the coming fall and winter.

Dr. Toyohiko Kagawa was then introduced to the conference, and he gave an extremely stimulating and inspiring challenge to all present. He recounted some of the experiences of the Christian Fellowship Deputation who gathered at the Riverside Mission Inn in California from April 20 to 25 for a prayer conference with outstanding representatives of the American churches. He told how cordially the Japanese delegation had been received

and how heartily they had been congratulated on every hand for the success which had attended the uniting of the Protestant Churches in Japan. He said that even the Episcopalians in America were hopeful that the Episcopal Churches in Japan might soon join the union.

"Now that the Church of Christ in Japan has been realized, the thing which concerns me most deeply," he said, "is what kind of a message we have for the masses of the people throughout Japan. What is our task? The United Church has done away with former denominational lines, some of which may have been a handicap in the development of Christianity in this Empire. On the other hand we must thoroughly understand and retain the good contributions that these various denominational leaders have contributed in the advancement of the Kingdom of God. The new spirit of co-operation between the various denominations should greatly help in the fulfilment of our great duty of spreading the gospel of Jesus Christ throughout Japan.

"When Jesus told Peter to establish his Church upon that rock he, of course, referred to the Cross. The task facing the Church of Christ in Japan as it launches out on its great mission is to introduce to the Japanese people the Saviour of the Cross. This is the only means whereby this nation or any other nation in this suffering world can regain its life. Without this there is no hope."

Dr. Kagawa then went on at some length to compare the perfect message of redemptive love of the life and teachings of the Jesus of the Cross with some of the beautiful if not at all incomplete thoughts of some of the world's great philosophers. He described the ideas of consummation as set forth by Aristotle, the idea of love as portrayed by Plato, and the conception of practical science and realism as described by Socrates. He then analyzed the true meaning of the Christian life. "It is only through this kind of a gospel of Jesus Christ," he concluded, "that we can expect to witness the principles of being born again in the world. Without this kind of a consecration, mankind can never expect to be regenerated. Let us all move forward under the banner of this kind of a Christ and this kind of a conviction to take the message of the gospel of Jesus Christ to all our people."

After dinner and following a brief business and report session, the conference spent the evening in a thorough and sympathetic discussion of problems regarding the work of missionaries. It was decided to appoint a special committee of twenty who should meet in Tokyo early in September to further study these questions.

The second day's program started with the sunrise prayer meeting led by Rev. D. Honda. Mr. Ohara brought impressive examples from his experiences in the past year's evangelistic campaigns. Ardent and sincere prayers closed this early morning session. The rest of the morning was

occupied by discussions on how the evangelistic program could best be extended throughout each of the organized districts of the united church. The problem of an adequate evangelization program among youth was also given adequate consideration.

During the afternoon session, Mr. Jiro Fukui brought a most impressive and inspirational address growing out of his six years of evangelistic efforts in Manchukuo where he has been working under the auspices of the East Asia Evangelization Committee. Mr. Fukui, who is now forty-four years old, has had a remarkable experience. After graduating from the Dobun Shoin in Shanghai, he was engaged in newspaper work for sometime in Shimonoseki. From 1930 to 1935 he was a professor at the Yamaguchi Commercial College. He then resigned his position and went to Shotoku(Johol), where he started his ministry of evangelization. During the past six years, he has established three churches which have several hundred Chinese members. His efforts have been abundantly rewarded through the acquisition by these churches of many Chinese converts, together with the conversion of Mr. Wang, a former criminal who is now one of his most powerful co-workers. Mr. Fukui returned to Japan during the past summer to speak at a number of conferences and to get a much deserved rest. He has now returned to his work and has taken with him several eager young Christian Japanese who have gone to study the Chinese language and to follow Mr. Fukui's example in devoting their lives to missionary work on the continent.

Mr. Fukui's powerful message at Kutsukake centered around his own personal life experience. Born in Yamaguchi, where Francis Xavier first went to secure permission from Prince Ouchi to do evangelistic work in Japan, Mr. Fukui has now followed Xavier's example in going from Japan to China. The spirit and devotion of Xavier has been transmitted to him, he feels, and the same spiritual earnestness flowing through the veins of a devoted Japanese is now carrying the message to the Chinese people as was done by Xavier so long ago. Fukui was baptized at the age of sixteen, but it was not until a serious illness while living in Shimonoseki that Fukui had a very deep religious experience which awakened him to the personal call of Christ. In 1927 Mr. Fukui was led to buy and to begin to study a Chinese Bible. Some six years later on two different occasions, he clearly heard the voice of God saying to him in his prayers, "I send you to your neighboring country, China." In 1935 he received a call to go to Manchuria which was followed by a period of 100 days on Mt. Kame in prayer and meditation. Over and over again, he asked the question, "Lord, must I go?" On March 6 he felt that he heard a very distinct voice telling him to "go." Shortly thereafter he left Shimonoseki, on the same boat with General Hibiki, who till the time of his death was the leader and inspirer of the evangelistic work by Japanese among the Chinese people.

Mr. Fukui most graphically described his early relationships with Mr. Wang and his family and of his numerous calls upon this young man in prison. When Wang was finally pardoned and released on the occasion of a great national holiday, he came running to Mr. Fukui and told of his new life of faith which had come from his study of the Bible which Mr. Fukui had left with him and from the prayers of the Christians. Although Wang wanted to live with Mr. Fukui, he was finally prevailed upon to return to his home and make his peace with his family. His mother was so impressed by her son's changed life that she, too, became a Christian and later, on the occasion of her baptism, she said, "I thought my son could not be brought to life again. He had fallen into an evil life. The remaking of my son is more than the work of man. If it is not God's work, what is it? Therefore, I believe in God." Mr. Fukui told how Wang and all his family have now become earnest Christians and are cooperating heartily with him in carrying the message to others. The burden of his message was that in the city of Shotoku surely the "fruit of repentance has been truly great."

Firm resolution and enthusiasm marked the closing meeting of the retreat as Dr. Kagawa cited the 19th chapter of Revelations as a suitable guide and inspiration for all as they were to go out to their respective homes and cities to carry back the convictions and messages of those three days at Kutsukake. Before breaking up, the following message was sent from the conference to all the Japanese Churches throughout the Empire:

"We are profoundly convinced that The Church of Christ in Japan was established under God's special providence at this time of national emergency in order to Christianize the Fatherland. Let us therefore prayerfully avail ourselves of this opportunity, aggressively strengthen the evangelistic front and strive to realize an epoch-making advance on the part of our Churches."

# The National Christian Council Reorganized

PAUL S. MAYER

After the new Church of Christ in Japan has been formally established, what will happen to the National Christian Council? Should it be continued or should it be dissolved? Or should it be reorganized? It was quite natural that questions such as these should fill the minds of the Protestant Christian leaders as they thought of the future of the Council. For the National Christian Council, in spite of much criticism levelled against it, has been one of the most vital Christian organizations in this country.

Organized in November, 1923, representing at that time thirty seven denominations, missions and other Christian groups, the Council has grown in influence and power from year to year. In 1925 the Federation of Christian Missions in Japan expressed its confidence in the leadership of the Council, by turning over to it many of the activities hitherto carried on by the Federation. This process was completed in 1936 when the Federation transformed itself into the Fellowship of Christian Missionaries in Japan, surrendering to the Council the remaining activities with the exception of the publication of the Japan Christian Quarterly and the Year Book. Writing in 1926, Bishop K. Uzaki of the Japan Methodist Church outlined the objectives of the National Christian Council as follows: 1. the cultivation of friendship and fellowship among the different denominations; 2. co-operation in the evangelistic field; 3. the investigation of Christian social movements; 4. the encouragement of the tendency towards church union. Even a casual review of the activities of the Council since its establishment in 1923 will convince any one that the Council has not only accomplished the four objectives as outlined by its first chairman, but has gone far beyond them in unifying the Christian forces and in giving efficient leadership to the Protestant churches in Japan.

Under the direction of six departments—General Affairs, Education, Social Welfare, Christian Literature, Evangelism and Rural Evangelism—the Council has carried on such activities as could not be left to denominational initiative. It has established cordial relationships with the Christian movements in many lands and has sent delegates to the Jerusalem, Herrnhut, Madras and other conferences. It has sought to maintain Christian fellowship with the churches in Formosa, Chosen and China. In the field of international relations it has rendered noteworthy service, especially in sending the Christian Fellowship Deputation to the United States in 1941.

It has represented the Protestant churches in all negotiations with the government. Since the organization of the Council, the Department of Education three times introduced bills looking forward to the adoption of a law for the control of religious bodies. In each case the Council was entrusted with the responsibility of representing the Protestant churches in the negotiations. In inter-denominational evangelism the Council has exerted a wide influence. Although unable to participate directly in the great evangelistic movements which have been inaugurated in recent years, it is a well known fact that the Council has been the leading factor in beginning and carrying on these movements. The Kingdom of God Movement, for instance, was started under the direction of the Council's Committee on Evangelism and the Kagawa Cooperators. When the need for rural evangelism became apparent, the Council not only established a special department for this work, but also engaged Rev. Y. Kurihara as a secretary to develop this line of activity. The Council has assumed the leadership in seeking to clarify the difficult shrine problem; it has united the Protestant forces in relief measures at the time of great natural disasters; it has aided the churches in making the necessary adjustments to the situations arising out of the China incident; it has made innumerable surveys; it has published the monthly Bulletin and the Year Book, not to mention a number of other valuable books and pamphlets and it has appointed representatives on the boards of the Christian Literature Society, the Japan Bible Society and the School of Japanese Language and Culture. Directly and indirectly it has contributed largely to the consummation of church union in Japan. It has been the means of bringing the various denominations into closer fellowship and co-operation; through its committees on church union it has constantly kept the issue before the churches and when in August, 1940, the churches were confronted by the greatest crisis in their history, it was the Council which led them to the definite adoption of a program of complete self support and union.

Many Christian leaders of all denominations in Japan have contributed to the great achievements of the Council. Outstanding credit however must be given to the three General Secretaries, Rev. K. Miyazaki, Rev. A. Ebisawa and Rev. T. Miyakoda, whose tactful and efficient leadership has enabled the Council to avoid the pitfalls besetting cooperative effort and to render a truly great service to the Protestant churches in Japan. Associated with them as Honorary Secretaries have been Dr. R. C. Armstrong and Dr. Wm. Axling.

It would seem that the future of an organization with such a history of outstanding achievement would be secure. To be sure there had always been persons who favored the discontinuance of the Council and the organization of a Federation of Churches to take its place. The proposed estab-

blishment of the Church of Christ in Japan, however, raised the question of the future of the Council in a new way. Should it be continued in its present form? Should it be dissolved? Or should it be reorganized on a somewhat reduced scale?

The Executive Committee of the Council went into this matter most thoroughly and finally came to the conclusion that the Council ought to be continued, both the activities and the budget, however, being reduced. Mr. Ebisawa and Mr. Miyakoda were asked to draw up a revision of the constitution and to prepare a budget for the reorganized Council. A special meeting of the full membership of the Council was called for June 26, the day following the close of the conference which established the Church of Christ in Japan.

When the special meeting of the Council convened, however, there seemed to be no unanimity of opinion. There was a fairly large group which favored the dissolution of the Council. They recognized the need of some kind of an organization which could carry on some of the activities of the Council, but they felt that a much simpler organization could handle these functions. A fear of unnecessary duplication and of added financial burdens seemed to be the center of the arguments of this group. The majority however seemed to favor the continuance of the Council, although on a reduced scale. They contended that the Seikokwai (Episcopal), the Missions and other groups, such as the Y.M.C.A., the Y.W.C.A., the W.C.T.U., the Japan Bible Society and so forth, were not members of the new church. They also advocated that an organization like the Council was necessary to maintain relations with the Christian movements in other countries and especially with the church in Chosen. They likewise expressed the hope that through the Council some form of cooperation might be established with the Roman Catholic and Greek Catholic churches. A very lively discussion ensued, after which it was voted to approve the report on reorganization as submitted to the special meeting and also to instruct the Executive to appoint a large, representative committee to study the entire question of the future of the Council. Since it would be impossible to call another meeting of the Council in the immediate future, the Executive Committee was given power to act in this matter.

The Executive met on July 17th and appointed a committee of thirty two members, representing the various denominations and groups connected with the Council. This special committee drew up the following regulations for the reorganized Council which were later approved by the Executive.

#### I. NAME.

This organization shall be known as the Nippon Kirisutokyo Rengo Kwai (National Christian Council of Japan).

**II. ORGANIZATION.**

This Council shall be composed of the various Christian communions and national Christian organizations of the Empire.

**III. PURPOSE AND FUNCTIONS.**

1. The function of this Council shall be to promote intimate relations and cooperation between various Christian communions and national Christian organizations in Japan.
2. To cultivate relations with other evangelistic agencies working in Japan.
3. To cultivate relations with Christian movements in other lands.

**IV. AGENCIES.**

1. This Council shall function through an Executive Committee and a general meeting.
2. The general meeting shall be made up of delegates chosen by the affiliating organizations. The general meeting shall have power to elect a number of coopted delegates. Half of the delegates to the general meeting shall constitute a quorum.
3. The general meeting shall appoint an Executive Committee of twenty members. This committee shall choose a chairman from its own number.
4. The staff of the Council shall consist of a General Secretary, an Honorary Secretary, two Treasurers and office clerks.

**V. MEETINGS.**

The general meeting shall be convened once a year. The Executive Committee shall meet every month.

**VI. FINANCES.**

The finances of the Council shall be provided through the fees of the constituent organizations and contributions of interested parties.

**VII. REVISIONS.**

These articles may be revised through the consent of more than two thirds of the delegates of the general meeting.

Membership in the Council has been reduced from 112 to 62 and the allocation has been made on the following basis:

The Church of Christ in Japan .....	30	members
Nippon Seikokwai (Episcopal-Anglican) .....	7	"
Young Men's Christian Association .....	3	"
Young Women's Christian Association .....	2	"

Japan Christian Educational Association .....	2 members
Women's Christian Temperance Union .....	2 "
The Japan Bible Society .....	2 "
Japan Christian News Agency .....	1 "
Mission Organizations .....	10 "
Korean Christian Federation .....	1 "
Total .....	62 "

Just how the ten Mission representatives are to be chosen is not decided, but no doubt the Fellowship of Christian Missionaries in Japan will assume this responsibility.

There has been some difficulty about the name. Since it seemed to be the consensus of opinion that *Nihon Kirisutokyo Renmei* was too elaborate a name for the reorganized Council, it was at first agreed to call the organization *Nihon Kirisutokyo Renrakuinkwai*. In conformity with this decision the English name *Japan National Committee on Christian Cooperation* was suggested. Later however some opposition to the proposed Japanese name was voiced and a change to *Nippon Kirisutokyo Rengo Kwai* was advocated. The matter is not yet fully settled. In case the latter title is chosen, the former English name, *National Christian Council of Japan*, will be retained.

A budget of ¥5,000 was proposed. This is less than half of the former budget. Of the ¥5,000, \$660 will be received by personal contributions and the balance of \$4,340 as fees from the constituent members.

The Executive Committee of 20 was chosen and consists of the following members:

Bishop Y. Abe	Prof. I. Miura
Dr. Y. Chiba	Bishop Y. Naide
Rev. A. Ebisawa	Rev. T. Obara
Mrs. T. Gauntlett	Principal J. Sasamori
Rev. T. Kanai	Mr. S. Saito
Rev. M. Kozaki	Mr. T. Tanaka
Miss T. Kato	Rev. M. Tomita
Rev. Y. Manabe	Dr. T. Yamamoto
Bishop Y. Matsui	Dr. Wm. Axling
Hon. T. Matsuyama	Rev. P. S. Mayer

At the first meeting of the new Executive Committee, Bishop Y. Abe was elected chairman. Rev. T. Miyakoda was again asked to serve as the General Secretary of the Council and Dr. Wm. Axling was chosen as Honorary Secretary. Dr. S. Kawada and Mr. S. Saito were made treasurers.

The monthly Bulletin which has served to give publicity to the Council activities has been passed over to the new church. The Council may issue a news letter or some arrangement may be made with the Japan Christian Quarterly. The Council has also transferred its interest in the Christian Building to the Church of Christ in Japan. It retains however one room in this building for office purposes and the address of the Council therefore remains unchanged.

Leaders of the Roman Catholic and also of the Greek Catholic churches have been approached in regard to cooperation with the Council. Latest reports are that the leaders of both communions have agreed to the proposal. It is still too early to state what form such cooperation will take, but it may be assumed that in the beginning both of the above churches will not come into the Council as full fledged members, but rather as associate members. It will be recalled that the Seikokwai (Episcopal), which in the beginning did not cooperate with the Council, later came in as an associate member and now holds full membership in the Council. If some basis of co-operation among the three great sections of the Christian church in Japan can be worked out, that in itself would amply justify the continued existence of the National Christian Council. There are moreover many other ways in which the Council can function and until the time arrives when all the churches in Japan shall be one and the various other Christian groups incorporated into such a body there will no doubt be a large place for an organization like the National Christian Council of Japan.

# The Church of Christ in Japan

Since the inauguration meeting of the Church of Christ in Japan which was held on June 24-25, real progress has been made in laying strong foundations for the new Church. The eleven Regional Conferences and officers, and the eight Boards of the Church have all been organized, and their respective programs for the coming year worked out.

The most important of these Boards is that on Home Missions. From August 26 to 29 at Kutsukake near Karuizawa, a "retreat" held under the auspices of the Home Missions Board brought together for the first time the national leaders of the United Church for an unhurried conference to consider the problems of nation-wide evangelism.

## The Board of Home Missions

The Board of Home Missions has had a number of meetings and has carefully drawn up a comprehensive program for the coming year. This program calls for the setting up of a Committee on Evangelism in each Regional Conference. These committees are asked to cooperate with the Home Missions Board in the following matters:

1. The appointment of special evangelistic workers.
2. The organization of evangelistic teams.
3. The use of religious films by the evangelistic teams.
4. The organization of prayer groups.
  - (a) Early morning prayer meetings the first day of each month.
  - (b) Sunday afternoon prayer groups in each church.
  - (c) Monday ministers' prayer groups.
  - (d) Individual noon-day prayer.
  - (e) Union prayer meetings in preparation for special evangelistic efforts.
5. The holding of training conferences for Christians in each prefecture.
6. The holding of conferences for the promotion of self-support.
7. Conducting evangelistic campaigns that capitalize local customs and circumstances.
8. The organization of city evangelistic campaigns—cottage, young people's, children's, students' and occupational group meetings. Also the conducting of city Gospel Schools for the training of lay preachers and for the cultivation of inquirers.
9. Rural evangelistic campaigns, including peasant gospel schools.

**10. Literature evangelism.**

- (a) The publication of a monthly Christian magazine.
- (b) The publication of pamphlets setting forth Christian truth and the Christian way of life.

**11. The promotion of medical evangelism.****12. The board plans to have special evangelistic campaigns carried out in all of the regional areas during the closing months of 1941. For this purpose it has set up a budget of ¥5,000.00.****Social Welfare Board**

The Social Welfare Board has adopted a very active program which has already been started. The plans include three major lines of endeavor.

1. It will emphasize concrete measures to practice and demonstrate brotherhood and brotherly love in and through the life of the Church. These measures will include a nation-wide campaign for the prevention of tuberculosis, the providing of Christian hostels in connection with Churches, and aid for the unemployed. Organized work will be undertaken for each occupational group.
2. Another main effort of this board will be to practice and demonstrate brotherly love as applied to society. This will take the form of youth guidance through a Big Brother Movement, purity and temperance education, the prevention of poverty, giving comfort to and caring for the families of those who have been called to the colors, and service for ex-convicts.
3. A third phase of its program is welfare service in rural and fishing areas. This will include educational guidance for youth along hygienic and sanitary lines, the conduct of day nurseries and rural Gospel Schools.

**Laymen Support for the Church**

A large number of influential laymen have enthusiastically rallied to the support of the new Church of Christ in Japan. This group has recently organized the "The Japanese Christian Laymen's Association." It has adopted three main objectives, as follows:

1. To provide the necessary financial resources for the activities of the United Church.
2. To strive for the realization of perfect fusion and for the spirit of union within the new church.
3. To seek cooperation with the Christian Churches of Manchuria, China and other lands.

With a view to realizing these objectives it will establish a study department and organize branches in the larger cities. This organization will make an initial drive for 500 members, each of whom will be asked to pay an annual fee of ¥100. Dr. S. Uzawa, member of the House of Peers and President of Meiji University, has been named President and Mr. T. Takahashi, General Secretary of the Japan Foreign Trade Association and an outstanding lay leader of the former Methodist Church, is Chairman of the Board of Trustees.

The purpose of the Association has been clearly set forth in the following statement:

"We are mightily moved by the fact that the Christian Churches of the Empire have united and organized The Church of Christ in Japan. At this time when a new order is being established in Eastern Asia, this United Church becomes an organized force, re-enforcing the nation in a courageous spiritual advance. The future of the United Church is therefore pregnant with possibilities.

With great determination the flag of evangelism has already been unfurled. A staff of trained and tried leaders has been secured. The organization of the new Church has been perfected. A campaign of aggressive evangelism has already been launched. It is our duty to see that those who are out on this evangelistic front are not burdened by unnecessary cares. We lay Christians have unexpectedly received a divine command to organize the Christian Laymen's Association in order to serve the United Church through providing financial help, striving to realize a spirit of real union, and cooperating with the Christian church throughout the world."

*The Editor.*

# The Religious Press

Compiled by WILLIAM WOODARD

## DIGEST OF ARTICLES IN THE "FUKUIN SHIMPO"

Translation by Rev. W. A. McIlwaine

### News from the Church World

#### Chosen Presbyterian Church Contributes Patriotic Airplanes

As already announced the Chosen Presbyterian Church last month called a meeting, at its office, of its Central Executive Committee. In addition to voting and publishing a declaration calling on the churches 400,000 members to prepare themselves for war and support the nation through their religion, they put forward the following program for putting their declaration into practice: By means of mastering the spirit of the Imperial Way, making Japan and Chosen truly a unit, strengthening true understanding of the times, strengthening the conviction that breaks down and conquers the grave situation, trusting absolutely in the leadership of the authorities, to determine to raise the level of their "spiritual" lives, to aim at reforming their daily lives, and at the same time to get rid of the dependence on Europe and America which has been a problem, and by building a Japanese type of Christianity to carry out decisively a reform of the church's organization. In order to make their service in the present situation concretely practical, it was voted that the members should contribute some Patriotic Airplanes. In order to carry this out it was voted to organize the Chosen Presbyterian Church Members Patriotic Airplane Contribution Society, and raise a fund of ¥150,000 within the year, and contribute a suitable number of planes.

Further in regard to this, Mr. Seto, Chief of the Keikido Police, said: "The change in the Presbyterian Church began from the time it voted in favor of shrine visitation at its 27th General Assembly in 1938, but in September of the next year at its 29th General Assembly, it voted for a new birth toward Japanese-type Christianity. Though it might be considered a matter of course, still it is gratifying that today when the gravity of the situation is increasing more and more, this denomination is determining to make practical preparation for war, and has raised its patriotic fervor to the point of contributing Patriotic Airplanes. Inasmuch as because of its size with 400,000 members, this denomination has great influence upon the others, this practical expression is looked forward to with great expectation."

Sept. 11, 1941

### Prophets in Steel Helmets

According to newspaper reports, President Roosevelt of the U.S.A. and Premier Churchill of Great Britain, met somewhere in the Atlantic and decided upon 8 points for permanent peace, which if they succeed should be resplendent in history. If we examine these 8 points they are about the same as the 14 points whose failure caused Wilson's death of vexation more than 20 years ago. Although Wilson's was the idealism of an "amateur politician," he was in earnest, but these veteran politicians cannot be expected to follow in his steps. One must keep his eye peeled for the things that are without doubt hidden in their words. It is of course not our province to meddle in political matters but if they say they are giving orders to the world on moral grounds, we cannot remain silent.

In the world of today where interests are so complex and involved, at just a glance two statesmen as they solve the problems simply by cutting the Gordian knot appear truly impressive, like the prophets of old; but, ironically enough, they are wearing steel helmets. In their lack of perturbation at their own self-contradiction the two prophets have different hues.

First what we should like to ask President Roosevelt is this: When a people suffering from overcrowding in their island country wished to emigrate peacefully to the surplus territory of another nation, and honestly contributed by industries in a pioneer land to the prosperity of the country to which they had emigrated, who stopped their entry into the country by limitations amounting to blocking them out? Who was it that, although possessing resources so great that thy were rotting, by applying all kinds of spiteful conditions intimidated them? If the president would remove from his head what shuts heaven from his view, he would doubtless discover deep-lying cause for the origin of the Far Eastern Incident.

Those who contested with and drove out the race inhabiting the country before them, and opened it up, are venerated by the white people of the U.S. as heroes. If, although they invaded with rifle and cannon, they are praised the more for it, how can those who now with diligence, patience and skill, be considered as offending against Heaven as enemies of humanity. Today in the face of a contest like this American democracy must put on its steel helmet in order to monopolize its possessions for itself. If it is honest, that is that; but for it to parade high moral grounds is ridiculous.

Furthermore if Premier Churchill is awakened to give international moral leadership, has he confidence that he can restore the industry of the world to truly just and equal free trade? Although we have often argued this way it is to be regretted that even in our country there exists an intelligentsia that does not understand our real meaning. The best that can be

said for British trade today is that it maintains its present state by means of the steel helmet. Still more, does he have, in addition to his liberty the liberality to reform the despotism now enforced in India and free its people, in the Far East restore Hongkong to the People's Government, in the South Seas to remove from behind the backs of the Indian Army the special troops to enforce their obedience?

Why do these two prophets, so different from Wilson in their veteran experience, make such an amateurish proclamation? Examined carefully, it is merely, in the language of the lower classes of Japan, "Let's be friends, your things belong to me, and my things belong to me." Besides, why do they make such a grand statement about such a hopeless thing at this time? Virtually it amounts to no more than a man wrecking a bank then trying to rebuild the credit it enjoyed before its failure, by promising to refund its accounts. When the existence of his own house is in danger what kind of promises can he make? Whose was the crime of seducing all the Balkan countries and causing their devastation? In short, they are probably trying to regain on paper their credit with the conquered peoples. This has no efficacy except to debase the authority of moral principles.

The joke of it is that while they are issuing bad checks, the victorious nations, even though for the purpose of winning their hearts, by their administration are in reality endowing the conquered nations with advantages.

Far more, what cannot be forgiven, even if we look only at East Asia, is that by their intimidation by means of the steel helmets, and by their selfish tyranny, they are burying entirely the great work, of which the history of mankind should boast, of the pious Christians who for a century or two have been sent out to these parts and of the self-sacrificing Christians who sent them. What possible excuse have they except to repent in ashes?

Those who advocate moral principles must themselves practice them. If they have the assurance to give moral commands to the world, they should solemnly reflect upon their indiscretion of threatening the backward nations with military might. First take off your steel helmets!

A true prophet of theirs says: "No matter how much Christian nations may defile and hinder it, the truth of Christianity will stand firm eternally." They must learn to fear. We should like for them to stop lecturing on morality with an attitude of superiority.

Editorial—August 28, 1941.

**DIGEST OF ARTICLES FROM THE "KIRISUTOKYO SEKAI"**

Translated by WILLIAM WOODARD and his Associates

**LIGHT FROM THE EAST**

Looking at the world situation it seems that the peoples of the East and West are drawing nearer and nearer together, their cultures are becoming one and that this culture is being increasingly westernized. Yet it is as if they patiently seek light from somewhere.

In ancient times oriental culture prospered greatly but now it is degenerate. It was too conservative for one thing. Until modern times the oriental in comparison with the occidental was brought up under comfortable ('fortunate) circumstances and stimulus was slight. Hence, he tended to be subjective rather than objective and paid little attention to mental efficiency. Even when those in authority assumed authority others calmly obeyed them. Thus as special characteristics of oriental culture there are on the one hand the palace and institutions (system) which symbolize the authority of the ruler, while on the other hand, there is the indifference to fame and personal profit revealed in the life and art of the saint. A culture which has such things was certainly not crude but because it was not democratic, nor free nor progressive, oriental culture had an early tendency to decline.

The cultures of Egypt and Babylon declined in this way and in their place appeared the occidental cultures of Greece and Rome. It is said that occidental culture was influenced by oriental and that oriental culture learned much from it. But their essential natures were very very different. Occidental culture was free, democratic, progressive and objective. But it has had its heights and depths. At one time it was in full maturity, at another it was completely eclipsed.

But recently western culture has revived and now it is at its height. Yet, if you ask if we can see the very finest development of western culture now, that is not at all certain. Materialistic, that is utilitarian, culture is making greatest progress today. In occidental culture I think there is the spiritual side also but unfortunately it is not developing now. Thus the world suffers this loss and human society faces a great crisis. The sudden rise of the European war is one side of this.

At any rate, occidental culture is strong. There is nothing that can resist it. Even oriental culture can not antagonize it. If it were to do this it must determine to face the possibility of being destroyed from the earth. Thus Japan while on the one hand it preserves its own traditional culture on the other, it takes in a great deal of occidental culture. Thus we have modern Japan.

More than any other oriental people Japan has absorbed occidental culture, but as already mentioned, that culture is extremely materialistic. Because there are many breakdowns already evident the people are not able to admire it entirely. And especially in recent times critics of occidental culture have greatly increased.

But the criticisms are mostly emotional and the essential point of the argument is usually incomplete. Probably in Japan today it is impossible not to be influenced by occidental culture. Therefore, its expulsion is one of our problems. But the antagonism itself is usually based more on reaction than on peculiarly Japanese ideas. As for the so-called National Virtues Movements, even though the zeal is Japanese, the ideas and movement take a form which is usually exactly like the opposition movements of the occident. These should be most cautious and prudent.

Thus I can not participate completely or whole-heartedly in the anti-western discussions and movements but nevertheless I am not a blind admirer of occidental culture.

But we must not suppose that having occidental culture is to be entirely materialistic. I firmly believe there is a splendid spiritual and moral side to occidental culture. For example, the importance of organization, the respect for order, the love of a pure home life, etc., are special characteristics. Thus I believe in the nobility of occidental culture. However, I believe there are even more noble elements in oriental culture. That is, oriental culture is more reflective and deeper.

Especially because I am a Christian I believe this strongly. Truly, as a Christian I have the deepest gratitude and respect for occidental culture. This is because at the same time that it has been most influenced by Christianity, it has been able to allow Christianity to develop most wholesomely.

Long ago Christianity was in contact with oriental culture also, but Christianity was not able to develop sufficiently. I suppose this was because there was not the freedom in it that there was in occidental culture. Today, also, if orientals are not permitted complete freedom of faith and thought Christianity will not be able to develop. But the orient at present is changing very much from what it was in the past.

Today especially the orient appears to be waiting as if to contribute something to the occidental deadlock. Christianity up to this time has developed best in the west, but I feel that western Christianity has developed about all it is going to. So I wonder if the future development will not be in the orient.

According to people recently returned from America, the American church is more nationalistic than the Japanese church. Wherever they went Japan was attacked. And the basis for the attack was entirely er-

roneous. That is, I wonder if the American church, being so deeply identified with society, has any real depth of thought.

In theology there is much deep thought that can be studied but I wonder if it is not necessary for the oriental to reconsider it most carefully! That is, in ancient times oriental culture was completely over-shadowed by occidental influences. But don't you suppose a new culture is arising which can save occidental culture which is facing a crisis? For this a deep self-examination and sacrificial strength is necessary.

Rev. K. Yamaguchi—July 10, 1941.

### RETURN TO THE MAIN WORK

I don't suppose there is anyone who does not think that since last August God's hand has been especially laid on the church. The churches throughout the country have felt some uneasiness but we are very thankful for God's Grace which has given us this objective and enabled us to attain it. We hear from the Deputation which visited the U.S.A. that the people of Europe and America, who have had long experience with Christianity and regard their own country as Christian, are unable to understand the true significance of the rapid organization of the united church here in Japan. We understand that, knowing how easy it is for religion to become pharisaical, Christ himself warned against it severely. However that may be, the 34 denominations are united. This is the first time it has happened in Christian history. We must all give thanks for God's Grace. The church has been thinking of nothing but this epochal work for the past eleven months. In prayer and in conference it was at the center of the church's interest. The various denominational officials have been especially racking their brains on this problem. It is also a matter of gratitude that by centering the concern of all members and the ability of essential people there was power for bringing the union about rapidly.

However you look at it, because for this year all the effort of the church has gone into the question of organization, the church has not been active in its main function—evangelism. This is not to say that it has been neglected or that there has been no activity. But in spite of some activity, since the energy was not concentrated, it must be said that the mission was not completely fulfilled.—This lack was unavoidable and perhaps we should consider it providential.

But we must not have our minds full of this question any more. We must return to evangelism and spread the lines so there will be no leaks. We should leave the problems of union to those responsible, defend our front line and develop an aggressive movement.

Paul says, "I rejoice in my sufferings for your sake and fill up in my part that which is lacking of the afflictions of Christ in my flesh for his body's sake which is the church." This is a courageous statement for Paul. Was there really anything lacking in the suffering of Christ? He tasted the extreme suffering that man can receive and drank the dregs of the cup. Paul does not mean it in this way.

Do you suppose today that by letting Christ alone suffer, the church, which is His body, can be organized and progress? History says that the church does not develop by scholars, politicians and administrators. The church becomes strong and progresses by people who suffer for the church, who are ever giving their bodies for the Way.

From now on we must be as those who for the church bear what is lacking in tribulation. Evangelism indicates the triumph of faith. Victory in war requires a perfection of army organization so that it can make up the lack in various points. For the progress of the infantry the engineers must sink deep into the mud to lay a bridge, etc. When thus there is a joint defence victory is gained. For the development of the church and a victorious faith there must be a vigorous evangelism. Furthermore, as Paul said, at the same time as one is a thinker and a spiritual man, he must also bear in his body whatever is lacking. Evangelism today must do this. There is no one who does not know and feel that the church people today must each one serve God and man, love the souls of men and lead them to the salvation of Christ. But people today are lacking in this and it is this lacking which we must make up.

Everyone wishes to make all the church meetings pleasing to God. Those who feel this way should first be in their places and receive God's Grace. This distribution of Grace can not be like taking eye wash from the second storey,—with one's own body and feet should the lack be made up.

We earnestly pray that as the Church of Christ in Japan makes its new start, in each church the laymen, becoming a unit, shall make up in their bodies what is lacking in the suffering of Christ, and return to the main work of evangelism; and that all the country becoming of one mind shall in all things have this spirit as the most powerful motive power.

Y. Serino.

### KIRISUTOKYO SHUHO

Translated by WILLIAM WOODARD and His Associate

### START OF THE NIHON KIRISUTO KYODAN

We extend our heartfelt congratulations on the consummation of the union of the various Protestant sects. Following the Reformation these

sects, parting from the Roman Church, liquidated ecclesiastical authority and wore the badge of independence, reform and liberty. Division followed division and the church began to manifest a tendency which if carried to the extreme would have meant a sect for every individual. During the past 400 years or so as the Protestant Church has developed into several hundred sects. This was natural when we consider that the Christian Church could not well stand outside the influence of modern philosophy with its emphasis on individual self-consciousness and self-esteem.

But more recently there has been a change, and with the 20th century human progress has tended from division to unity, from the individual self to the totalitarian self, from freedom to control. So, with the former European War as the dividing line, the scroll of history has been unfolding in an exactly opposite direction. In politics, economics and culture the past has been discarded and there has been a rapid transfer from internationalism to nationalism, from capitalism to economic control, from individualism to totalitarianism. It is natural that neither philosophy nor religion can stay outside this tendency. Here lies the principle for the establishment of the union church.

We are all aware that of late throughout the world the movement for union has been fermenting in the Christian Church. But so far this movement does not seem to have left the sphere of expediency, the economic benefit of union, or efficiency for evangelism and the like: it has not been based on a fundamental principle. The Scripture teaching, "That they may all be one," is usually quoted in such cases, but it can be explained that the various sects of Protestantism up to now are really one. But union initiated in expediency may, with a change in circumstances, again find opportunity for changing in an expedient way. We pray that the United Church of Japan may not be a thing born of expediency, but may stand to the end on a new principle. So we shall be able to say that the Nihon Kirisuto Kyodan is accomplishing an epochal task without an equal in the world. Grant for a moment that since last fall there has been some mixture of expediency or influence from outside conditions. We must earnestly hope that the Nihon Kirisuto Kyodan initiated now will make fundamental progress based upon a new idea.

The reason why our Seikokai has for a long time made a fundamental study and investigation of the problem of church union is just this. In the event of our being able to say that the Nihon Kirisuto Kyodan, while looking for evangelical truth in apostolic times, places its embodiment of life in a new principle, finds all of its theology, organization and manifestations entirely on this and starts from this place, then that is nothing but what we believe in and know as the Holy Catholic Church in the world. The Japanese Seikokai is also working hard for the development and propagation of

such a true Holy Catholic Church of Christ. If in the Seikokai there is any denominational element that will act as a barrier to the future establishment of the united Holy Catholic Church then we must cast this away. So we, with a vision of all sects being united in the future, do not cease praying for the healthy progress of our sister body, the Nihon Kirisuto Kyodan.

Editorial—July 4, 1941.

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# Book Reviews

Prepared by JOHN C. SMITH

## BEHOLD THE MAN

*By Toyohiko Kagawa. Edited by Maxine Shore and M. M. Oblinger.  
Harper and Brothers.*

Kagawa wrote a leisurely, loosely-linked, interpretive and, at the same time, richly informative story of Jesus the Christ; and those who most closely touched his life. He called his story "CHRIST." Harper published a swiftly moving, closely-knit, vivid, and absorbing novel, called "BEHOLD THE MAN." Kagawa sought to "present to a non-Christian oriental public a portrait of a living, winsome Christ," "to proclaim again to this present age the spiritual pattern of Jesus." Harper desired to give to the read-as-you-ride American public a new presentation of this figure of history and mystery. The result is as clear an example as one could wish of the truth that in Christ all are one.

It can justly be said that the book was practically rewritten by the editors for its American publication. The 115 short chapters of the original were unified into the 37 chapters of the present book. The division of the whole into the 6 books, each portraying Jesus from the viewpoint of a different character, is the work of the editors and necessitated in some cases, notably that of Judas, a more complete delineation and development of the character than was given in the original work. A considerable amount of Kagawa's material has been dropped, largely that written definitely with the non-Christian readers in mind; but the omission of certain interpretive passages, as, for instance, the chapter called "A Kneeler in the Dark," in which Kagawa from his own deep experience of suffering and need, has visualized one of Jesus' nights of prayer upon the mountain, seems a very distinct loss, even granting the difficulty of having an onlooker describe such an experience. On the other hand, much new material has been added, usually as an enlargement of a suggestion given in the original, or as historical or natural background.

It is in these additions that the editors show the deep understanding they have of the portrait Kagawa was painting. Only one of many beautiful examples is the following portion of a conversation between Agrippa and his foster brother, Manaen. In the original Agrippa asks, "Is it wrong to seek a life of happiness and pleasure?" Manaen answered unhesitatingly.

'Of course it is right to seek such a life, but what do you mean by pleasure? We must remember that suffering exists and until we can change that suffering into pleasure there is no real joy in life.' 'Yes, all that is true. Epicurus said it, too. But do you think there is anybody who has really made the whole of life pleasant and happy?' 'Yes, I know of one such person. Agrippa snatched at his words. 'Who in the world is he?' 'He's a man of very humble origin, Jesus, the carpenter of Nazareth. I heard him talking in the spring and he has the real truth'." The editors rewrite this scene.

"Is it wrong, then, to seek happiness and pleasure?"

'Nay, not real happiness and pleasure.'

Agrippa closed his eyes and opened them. Then he gestured impatiently. 'No one ever finds either one.'

'I know of such a person.'

Agrippa snatched at the words. 'Who?'

Into Manaen's voice there flowed a new quality. Unconsciously, he spoke softly. Joanna thought, reverently. 'A man of very humble origin. Jesus, the carpenter of Nazareth. I can't truthfully say that I met him or know him. But I saw him, and felt him. It was in the spring. Near the Jordan. There were a multitude of people there. They were around him and he talked in simple language of very simple things. But in that simplicity, Agrippa—if you follow me—was profundity beyond the power of ordinary man to know. I never realized before that little words could be so big, or that the commonplaces could be so unique.' Yea, thought Joanna, her heart stirring within her, she knew. What Manaen had experienced, so, too, had she. 'It was as though you gazed upon a hill,' Manaen said and seemed unconscious that he spoke, 'and suddenly it rose high to the proportions of a mountain. There I stood, apart from the crowd, some distance from the speaker, possessed by the curious feeling that if I could walk a full furlong away, I would still be approaching and not departing from him.'

Agrippa snorted. 'What utter nonsense!'

Interrupted, Manaen seemed to remember his audience. But he was not embarrassed. 'Believe it or not. The point I would make,' he said, 'is that Jesus gave, as from a deep, sweet well of water, all the pleasure and happiness one could drink.' He smiled at Joanna."

Too great credit cannot be given the editors for the scholarly, sympathetic, excellent work they have done in preparing for the American public this "portrait of a living, winsome Christ," while preserving so faithfully the "spiritual pattern of Jesus" as sketched by the understanding pen of Kaga-wa. Truly, in the presence of the Master, heart speaks to heart across all barriers of race, language, or custom.

Nevertheless, the heart cannot fully express all it feels without the medium of language, and the editors of this book, with all the sympathy and desire in the world, could not have done the excellent job they have done, without the previous careful, painstaking work done by the translator of Kagawa's original "CHRIST" into the English language. It seems a most regrettable oversight that the American publication gives no recognition at all to the valuable work done by Miss Jessie M. Trout. This oversight should certainly be remedied in all future editions of this "well constructed, decidedly readable, and often very moving" book.

—Ruth E. Hannaford.

### JAPANESE COOKING AND ETIQUETTE

*by the 1940 graduating class, Keisen Girls' School, 219 pp., ¥1.50.*

Keisen Girls' School has a two year course for American-born Japanese who have finished high school before they come to Japan. Each graduating class has a project. In 1939 they published their findings on the "Nisei" after a careful survey. This last year they have studied Japanese cooking and etiquette with the view of publishing this book.

This is not a complete book on Japanese etiquette since it was not the aim of the class to replace standard references on that subject. But it does deal with the chief problems of etiquette which confront a young person fresh from America who wants to make friends and visit in Japanese homes and who has become self-conscious about the manner in which he should act. Japanese etiquette in bowing, on a week-end visit, at weddings and funerals, in baths, in sending gifts and on festal occasions are given adequate treatment.

The greater part of this book is devoted to cooking and the arrangements concerning a meal in Japan. This is no ordinary cookbook however for "the serving of food is an art in Japan. A tray is placed before a house-wife, and on it she must work out a design, contrast colors, and arrange her dishes according to the season and the occasion. Moreover, she is like an interior decorator, arranging a bare room with whatever furniture she has on hand. The tray is the bare room and the dishes are furniture. In America a person comments on how delicious the meal is, but in Japan it is more complimentary to say how beautiful the food looks." Therefore a good share of the book is devoted to arrangements concerning the meal and the way to act during a meal. Newcomers to Japan, and even old hands, will welcome the suggestions as to how to correctly approach the various Japanese dishes.

There are more than one hundred pages of recipes, two and three to the

page. They range from soups through all the possible courses of the menu to fruit drinks. The directions seem adequate, even to an inexperienced man, and the varieties of ways of preparing food is surprising. Just to glance through the book is to get an appetite.

There are twenty-five pages of menus for meals at different seasons of the year and on special occasions. There are several pages of dictionary in which Japanese cooking terms are explained and their English equivalents given. There is also a table of measurements with Japanese equivalents. The book has a complete index.

As one reads he is impressed with the kind of education which the girls who produced the book must be receiving. The book does not mention the fun they had or the problems they faced together. But underneath it all one can see that they were learning to face new situations adequately. They seemingly enjoyed it and we enjoy it too when we read what they have produced.

J. C. S.

## News Notes

Compiled by RUSSELL L. DURGIN

**DR. KAGAWA VERY ACTIVE.** Since his return from America on August 17, Dr. Kagawa has been extremely busy holding evangelistic meetings, and has found a most encouraging hearing everywhere. He has spoken before a good many very influential groups of leaders in Tokyo during the past month. In his evangelistic meetings large numbers of young people have signed cards indicating their purpose to accept the Christian Way of Life. The Reianzaka Church was packed to capacity on three successive nights recently, all the attendants having previously purchased admission tickets for these evangelistic services. Inquiry cards were signed by 295 young people and 33 pledged their lives to Christian service during the course of these three meetings. From October 7 to 21 he is scheduled for a continuous series of similar special evangelistic meetings in southern and western Japan and from October 27 to November 10, he will be holding like meetings in Formosa. From November 18 to 28 he is booked for meetings in Tokyo and southeastern Japan.

**STATUE ERECTED IN HONOR OF JOSEPH NIIJIMA.** In commemoration of the 99th anniversary of the birthday of Joseph Noboru Niijima, founder of Doshisha University in Kyoto, a stone monument was unveiled in the grounds of the Gakushi Kaikan, Kanda, Tokyo, on Saturday, September 27, 1941. Mr. Niijima was born in 1842 at the place where this memorial stone now stands.

The inscription of the monument was the work of Iichiro Tokutomi, who as a boy studied under Mr. Niijima. The rock was from the Usui Pass in Joshu, where the clan to which he belonged was located.

As a young man, Mr. Niijima studied the Dutch language under Genzui Sugita. In 1864 he went to the United States by an American vessel. While he was in America he studied theology. Upon returning to Japan, he founded Doshisha in 1875. Mr. Niijima went to America for a second time in 1884. The following year he returned to Japan to recuperate from an illness with which he was stricken while abroad. He then divided his time between educating the nation's young men and spreading Christianity among the Japanese. He was posthumously raised to the Junior Grade of the Fourth Court Rank in 1915.

(J.T. & A.)

**HISTORY OF MEIJI RESTORATION COMPLETED.** Count Kentaro Kaneko visited the Imperial Palace recently and in an audience at which Education

Minister Kunihiko Hashida was present reported to the Throne the completion of the work of compiling the history of the Meiji Restoration by the Society for the Compilation of the History of the Meiji Restoration. The History of the Meiji Restoration consists of five volumes, of which the first three have already been published. The remaining two volumes will be published by the end of this year.

(J.T. & A.)

MR. AND MRS. CHARLES BISHOP LEAVE JAPAN. Among the large number of American missionaries who left Japan during this summer, Mr. and Mrs. Charles Bishop of Aoyama Gakuin were perhaps the oldest both in years of service and age. Some 3,000 members of the faculty and student body of the school lined the college campus to bid them farewell as they left in Ambassador Grew's private car which he had especially sent to take them to Yokohama. Mr. and Mrs. Bishop have left here an unusually large number of friends who feel deeply indebted to them. Mrs. Bishop is better known among thousands of Japanese as "Miss Vail," who was one of the most popular and efficient teachers at Aoyama before she married Mr. Bishop.

(Cont. Japan)

SAVINGS FIGURES ANNOUNCED. Recent figures announced by the Finance Ministry show that the 12 billion Yen savings goal set for the National Savings Encouragement Campaign for the last fiscal year was exceeded by ¥800,000,000.

(Cont. Japan)

EAST ASIAN ORGANIZATION UNITE. All organizations in Japan interested in the development of East Asia have been united under one head. These 50 or more groups have been functioning in three different fields of activities—cultural and thought, religious, and educational. The specific aim of this movement is to efficiently and effectively coordinate these different activities.

(Cont. Japan)

WOMEN'S ORGANIZATIONS COMBINED. The much discussed and long pending question of fusing the Women's Organizations, has at last been realized. The three major groups which have united are the Japanese Patriotic Women's Association, The Japan National Defense Women's Association, and the Federation of Women's Association. It is expected that other smaller groups will later join the new fusing.

(Cont. Japan)

COLLEGE GRADUATES IN GREAT DEMAND. "A big boom" is seen for new college graduates next year. Quite unusual from ordinary years, leading universities and colleges throughout the country are flooded already with "want" requests from various Government offices and business firms.

The Tokyo Imperial University, for example, received more than 600 requests between September 8 and 24. Of approximately 500 prospective graduates of the Law College, 180 are to be employed by the Government

offices and the rest will be distributed among various business firms.

According to the authorities of the Keio University, which will send out 1,200 graduates next spring, a rush of requests as this year has never been witnessed since the time of the last World War.

"Although a majority of them have applied for the Mitsui, Mitsubishi and other leading business firms, about 10 per cent of them have shown their eagerness to go to the continent and are studying economics and other conditions there voluntarily," according to the University authorities. (J.T.&A.)

#### MISSIONARY MATTERS.

In order to make a study of questions related to the life and work of the missionaries still remaining in Japan the National Christian Council has taken the lead in the organization of a Committee on Missionary Matters. This committee is composed of Japanese chosen by the Council and missionaries appointed by the Executive Committee of the Fellowship of Christian Missionaries, and includes Bishop Y. Abe, Rev. M. Kozaki, Dr. J. Sasamori, Hon. T. Matsuyama, Rev. J. Sugaya, Rev. R. Manabe, Mr. S. Saito Dr. W. Axling, Rev. J. C. Smith, Dr. Paul S. Mayer, Dr. Howard Hannaford, Mr. Russell Durgin, Miss Mildred Paine, Miss Ruth Downing, Rev. R. D. McCoy, Rev. A. J. Stirewalt, and Rev. G. E. Bott. Rev. M. Tomita and Rev. T. Miyakoda are members ex-officio. This committee will make a study of all the problems which missionaries find themselves facing as they strive to carry on in the present emergency. It will also take necessary measures to help them meet special financial situations.

This Committee on Missionary Matters at its first meeting on September 22 appointed two special committees. The first will act as a sort of Executive Committee and consists of Rev. H. Suzuki, Mr. S. Saito, Rev. T. Miyakoda, Dr. William Axling, Rev. G. E. Bott, and Mr. Russell L. Durgin. A special committee on financial problems consists of Hon. T. Matsuyama, Rev. T. Miyakoda, Mr. Soichi Saito, Rev. John Smith, Rev. A. J. Stirewalt, and Dr. Paul Mayer.

MR. YAHEI MATSUMIYA, head of the School of Japanese Language and Culture, is this year celebrating his 70th birthday. A group of his old friends and students are raising a fund and are planning a special celebration and dinner to be held on October 10. Mr. Matsumiya is well known to large numbers of foreign residents in Japan. His career in teaching runs over 50 years and during this long time more than 2,000 foreign people, mostly those from Western countries, have been taught Japanese by him.

Mr. Matsumiya started teaching Japanese at the age of 20 without being himself able to understand any foreign language, his education being what was then received at an elementary school in his native province of Iyo.

"I first taught Japanese to an American missionary," Mr. Matsumiya related in a recent interview. "I had not even a smattering of English, so my teaching was carried on all in Japanese with the help of some gestures. This succeeded, rather to my surprise, and so I came to have a firm conviction that Japanese could be taught by speaking Japanese only. This principle still holds good as far as my lessons are concerned."

For many years Mr. Matsumiya was the head teacher of the Japanese Language School which met at the National Building of the Y.M.C.A. and the Misaki Kaikan in Kanda. Later the school met at the Tokyo City Y.M.C.A., but the school now occupies its own building in Shiba Park. (J.T. & A.)

**PROPOSED DORMITORY FOR CHINESE STUDENTS.** The increasing number of students coming to Tokyo for the purpose of studying the Japanese language and other subjects in the different universities here has resulted in a plan of providing more adequate housing accommodations for them. Two dormitories are to be built at Nozawa Machi in Setagaya-ku, where approximately 250 students will be accommodated. The project includes making it possible for these students to come into closer contact with Japanese students by making provision for 30 Japanese students who will live with the Chinese students. A committee headed by Mr. Takeji Kawamura, member of the House of Peers, is now working out further details of this plan. (J.T. & A.)

DR. MATAO NAGAYO, world famous authority on cancer and former President of the Tokyo Imperial University, died on Saturday, August 16, after several weeks of critical illness at his home.

Born in Tokyo in 1878, the late Dr. Matao Nagayo was a graduate from the Tokyo Imperial University in 1904. After studying in Germany for some three years he was appointed an assistant professor of the Tokyo Imperial University. From 1919 to 1934 he was director of the Tokyo Epidemic Research Laboratory. He assumed the position of the President of the Tokyo Imperial University in 1935, which position he held until 1939. On his retirement he was conferred the position of professor emeritus by the Imperial command.

Upon hearing the serious condition of the deceased, His Majesty the Emperor graciously conferred the title of Baron on Dr. Nagayo Friday in appreciation of his meritorious service rendered to the development of the medical science of this country. (J.T. & A.)

**MEMORIAL SERVICE HELD FOR DR. DANIEL NORMAN.** A memorial service in honor of the late Dr. Daniel Norman, was held in August at the Karuizawa Auditorium under the direction of Rev. Misao Suzuki of the Karuizawa Japanese Church. E. H. Norman, son of the late Dr. Norman and many old friends of the deceased attended the service. Before the altar, at the cen-

ter there was placed the late Dr. Norman's portrait, with white and black ribbons and on each side were Karuizawa flowers which the deceased so loved.

Following the prayer dedicated to the late Dr. Norman by Rev. Tetsuo Yanagiya, Keiichi Ichimura, as one of the pupils of Dr. Norman, spoke on Dr. Norman's life devoted to mission work. Rev. Kimura also talked of his memories of the late Dr. Norman. G. Tsuchiya, mayor of Karuizawa, Minoru Sato, Chief of Karuizawa district, Dr. W. M. Hitotsuyanagi, representing the Karuizawa Japanese Church, Dr. C. W. Hepner, representing Karuizawa Union Church, Tozo Inouye, representing K. S. R. A. and Shukaido, gave messages of condolence on the death of Dr. Norman.

Dr. Norman was born on March 10, 1864 at Aurola, Ontario, Canada. He graduated from Toronto University, and the theological department of Victoria University and was ordained in 1897. After preaching for a few years in his home town, the Methodist Church of Canada extended to him a call to go to Japan as a missionary where he spent most of his time during the past forty years. His work has been largely in Nagano where he was influential in establishing many churches and kindergartens, and where he was highly esteemed by all. Since his retirement in 1934, Dr. Norman has been living in Karuizawa and had expected to remain in Japan for the rest of his life. Because of family conditions, however, Dr. Norman returned to Canada last December. He died in London, Ontario on June 19 following a second attack of the brain.

(J.T. & A.)

**THE DEATH IN AUGUST OF DR. TOKUTARO KUBO**, Director of St. Luke's International Medical Center and one of the foremost obstetricians and gynecologists in Japan, is a distinct loss to the medical profession of Japan and especially to St. Luke's Hospital, as well as to a host of friends in various parts of the world.

Dr. Kubo became a member of the staff of St. Luke's Hospital in 1902 following his graduation from the Tokyo Imperial University. In January, 1907, Dr. Kubo went to America and entered John Hopkins University, where he studied under the famous gynecologist Dr. Howard C. Kelly. In March 1908 he went to Europe to continue his studies and for two years took courses and did research work in Berlin, Paris and London. In April, 1909, he returned to Japan and was made Vice-Director of St. Luke's International Medical Center under Dr. Teusler.

When Dr. Teusler died in 1934, Dr. Kubo was appointed his successor as Director of the Hospital and Principal of the College of Nursing. Two years later, he was made Vice-President of the Medical Center under Bishop Binsted who was then the President. This position he held until the spring of this year when he was appointed President of the Medical Center.

Dr. Kubo was a hard worker and known to be ever faithful to his task

and responsibilities. He was greatly respected by all of his associates both foreign and Japanese. There are hundreds of people throughout Japan today who owe their lives to the skill and care of Dr. Kubo. (J.T. & A.)

MRS. ANNIE OMORI DIES AT LAKE KAWAGUCHI. After 30 years of constant and undaunted activity in the field of social welfare work for children and beggars, Mrs. Aniko Omori, founder of the Yurin-en Kindergarten and Orphanage and well known here for her translation of Murasaki Shikibu's Diaries of Court Ladies of Old Japan, suddenly died on August 4 at her villa at Lake Kawaguchi.

The formal funeral ceremony was held at the Yurin-en, in the premises of the Naruko Tenjin Shrine, Yodobashi-ku, on Saturday, August 9, from 1 p.m. Mrs. Omori, formerly Miss Annie Shapley, married Shozo Omori, who was a Christian pastor studying in the United States, in 1908. She first came to Japan with her husband in 1909 and made her home near the Naruko Tenjin Shrine in Yodobashi-ku. Following the death of her husband in 1912, while they were on a trip to Europe and America, Mrs. Omori returned to Japan and for the past 30 years has been carrying on social and settlement work.

JAPANESE BISHOPS ELECTED IN THE SEIKOKAI CHURCH. On August 6, the day of the Feast of the Transfiguration, The Right Reverend Timothy Makoto Makita, formerly priest of the Omori Seikokai, Tokyo, became the third Bishop of the Episcopal Diocese of North Kanto, in succession to the Right Reverend Charles S. Reifsnyder, who retired last October, and the late Right Reverend John McKim, who served as Bishop from 1893 to 1935. Bishop Makita's elevation now puts into the House of Bishops of the Nippon Seikokai six Japanese Bishops.

September 29, the day of the Feast of St. Michael and All Angels, is the date set for the consecration of Rev. L. S. Maekawa, rector of Christ Church Sendai, who has accepted his election as Bishop of the Hokkaido in succession to the Rt. Rev. Gordon J. Walsh, D.D., who left Japan last autumn.

The Reverend Jiro Sasaki, rector of Holy Trinity Church, Kyoto, who was elected Bishop of Kyoto in succession to the Right Reverend Shirley H. Nichols, S.T.D., who retired from Japan in March, has accepted his election and his consecration is set for the Ember Day, September 19. The Diocese of the Tohoku will hold another convention at the end of September to elect a Bishop in succession to the Right Reverend Norman S. Binstead, D.D., who retired from Japan last December to become Bishop in charge of the Philippine Islands.

The Diocese of Kyushu has not yet decided on calling a convention for the election of a Japanese Bishop to succeed the Right Reverend John C.

Mann, who retired early this year. Bishop Yashiro of Kobe is acting as Bishop in charge until a Bishop is elected. (J.T. & A.)

A RECENT SURVEY BY THE THRONE AID ASSOCIATION revealed that almost 1,500,000 neighborhood groups have been organized throughout the country. These neighborhood groups are composed of from ten to twenty families and are occupying an increasing place of importance in facilitating the distribution of supplies and other in matters of mutual welfare and interest. (J.T. & A.)

MRS. D. B. SCHNEDER, one of the oldest missionaries in Japan, died at her home in Sendai on June 24. Mrs. Schneder, with her husband, arrived in Japan in 1887 as missionaries of the Reformed Church of the United States. They lived continuously in Sendai until Dr. Schneder's death in 1938. Since then Mrs. Schneder has been retired but has continued to live and work in the same city. Dr. and Mrs. Schneder through their work in building up Tohoku Gakuin, of which Dr. Schneder was president for more than thirty years, exerted an unusual Christian influence in the lives of a large number of the youth in that important student center of Japan. (J.T. & A.)

JAPANESE LANGUAGE INSTRUCTION. For the purpose of coordinating the teaching of the Japanese language to foreigners thus far given in varied ways by many different organizations, a central association is being planned by the Education Ministry and the Asia Development Board which will be called the Japanese Language Teaching Promotion Association. The program of the proposed Association includes: (1) Preparation of data for the propagation of Japanese, (2) Publication and distribution of suitable textbooks of the language for foreign students, (3) training of well-qualified teachers of Japanese, (4) opening of experts' meetings to discuss the teaching of Japanese, (5) publication of periodicals intended for the spread of the language, and (6) maintenance of close touch with various organs established abroad among those interested in the study of Japanese. (J.T. & A.)

THE KYOBUN KWAN BUYS FOREIGN BOOKS. The storage facilities of the Kyobun Kwan has been so taxed by the acquisition of nearly 100,000 volumes of foreign books that they have been obliged to acquire additional warehouse space near the Ginza and in Kanda. Most of these books have been bought from American missionaries and other foreigners who have been leaving the country during recent months in such large numbers. Among these books there have been a good many which have been of interest to such libraries as the Tokyo Imperial University and the Society for the International Cultural Relations. (J.T. & A.)

STATUS OF NORMAL SCHOOLS ELEVATED. The Education Ministry has decided to abolish the present system of normal schools and to establish in

their place a certain number of normal colleges which will have a three-year preparatory and a three-year regular course. It is expected that this change will take place from the beginning of the next school year in April.

(J.T. & A.)

**SWIMMING POOLS TO BE BUILT.** Plans are being made for building concrete swimming pools using a minimum of iron material in districts where national schools and government offices are located. These pools will be 25 and 50 meters in length and will cost a minimum of about yen 13,000. It is said that these pools will be constructed for the triple purpose of improving public health, having water available for extinguishing fires, and for fish breeding.

(J.T. & A.)

**THE MANCHURIAN MODEL CHRISTIAN COLONY.** The Manchoukuo model Christian colony now consists of twenty family units which are occupying 250 acres of land. The pioneer work has been completed and rapid progress is being made toward making the community a real success. Model homes have been erected and Japanese Christians in Dairen, Hoten and other cities have provided the community with a Christian center as well as with medical, educational, religious and other facilities.

(N.C.C.B.)

**WORK FOR EUROPEAN REFUGEES.** Since the stoppage of European refugee travel across the Atlantic, the main road to any of the countries of North or South America has been through Russia, Manchuria and Japan. In later months they have come from Vladivostok directly to Tsuruga, Japan. The Jewish Refugee Committee has rendered great service in aiding large numbers of German Jewish refugees during the past year. To assist in caring for Christian refugees, there was formed some months ago the Committee on European Christian Refugees. This committee (especially Dr. G. W. Bouldin, Pastor of the Yokohama Union Church, and Dr. Gilbert Bowles of the Friends Mission in Tokyo) has rendered a great service to a large number of very needy people. Since the departure of Dr. Bouldin and Dr. Bowles, the remaining members of the Committee have been consulting with Rev. T. Miyakoda, General Secretary of the National Christian Council, regarding the work. The new committee has been appointed as follows: Hon. Tsunejiro Matsuyama, Chairman; Rev. Tsunetaro Miyakoda, Secretary; Rev. Masayoshi Hirakawa, Treasurer; and Messrs. M. Suzuki, J. C. Smith, and R. L. Durgin.

**THE CHRISTIAN FELLOWSHIP DEPUTATION CARRIES ON.** The Christian Fellowship Deputation to the United States found that the visit to America for conferences with leaders of the American Church was but one phase of its task. Since returning to Japan it has been engaged in a conti-

nuous series of report meetings. Fifteen report meetings were held in Tokyo and an equal number were held in Nagoya, Kyoto, Osaka, Kobe, Sakai, Wakayama, Hiroshima, Matsuyama and Kochi. Individual members of the Deputation have continued to meet with large numbers of Christian groups through this summer. It is gratifying that the results of this venture of faith have been so wide-spread and successful.

These report meetings have given the Japanese Churches a new understanding and consciousness of the mystic bond which binds the Christian communities of the two nations together. The reports of the experiences and impressions of the deputation have gone deep and have heightened the desire of the hearers not only to keep that bond intact but to do everything possible to preserve peace between the two nations. (N.C.C.B.)

SHINTO RITES FOR MR. J. W. T. MASON. The ashes of Mr. J. W. T. Mason, who died in America last spring, were brought to Japan on the Azuma Maru on August 1. A solemn Shinto memorial service, held on Saturday afternoon, August 2, at the Tokyo branch of the Izumo Grand Shrine in Azabu, was attended by many close friends of Mr. Mason and his widow. The ashes were later interred in a permanent tomb in the Tama Cemetery near Tokyo.

(J.T. & A.)

GASOLINE TAXI CABS DISCONTINUED FROM SEPT. 10. The Metropolitan Police Board have prohibited the use of gasoline taxi cabs in Tokyo. During recent months large numbers of the public taxis have been provided with charcoal burning facilities, so it is not expected that the public will be very greatly inconvenienced by this step. (J.T. & A.)

UNIFICATION OF TOKYO TRANSPORTATION FACILITIES. Under authorization of legislation enacted in 1938, the Railway and Home Ministries have issued orders which will within the next month largely unify all the train, bus, and underground railway communication facilities in Tokyo and vicinity. It is expected that by this means traffic congestion will be considerably improved. (J.T. & A.)

NATIONAL PHYSICAL WELL-BEING. During the past few months the authorities concerned have been giving a good deal of attention to the problem of national health and physical well-being. This endeavor is being exerted through industries, schools, and neighborhood units throughout the country. During the summer and fall, the "Service to the Nation Through Industry Society" is conducting a physical examination of some 6,000,000 industrial workers on a nation-wide basis. The Welfare Ministry has recently issued rules and regulations which will help to improve the health of factories and industrial workers. Medical students during the past summer volunteered for service in making health surveys in rural areas which

have had no local medical service. A number of special hikes and walking tours have been arranged during the past summer, including a 62-mile hike from Tokyo to Mt. Fuji which was participated in by 1,000 hikers. More than 2,000 persons took part in a walking tour to the Tama Imperial Mausoleum in July. These hikes are being planned by the Health Encouragement Association recently organized in the Physical Training Bureau of the Welfare Ministry. Nation-wide attention is also being given to swimming as an important element in the health program. In August the all-Japan National School swimming meets brought out thousands of boys and girls in the pools all the way from Hokkaido to Taiwan for swimming competitions. Interest in swimming has increased in Japan, especially since Japan's marked success in the Olympic Games in 1932 and 1936.

(J.T. & A.)

**YOUTH ORGANIZATIONS.** During the past few months, the Dai Nippon Young People's Organization has been especially active in reorganizing its work and program. There has been a closer relationship between this organization and the government, and more attention has been given to the problems pertaining to National defense. Recently plans have been made by the Imperial Rule Assistance Association to put into effect a similar program and work for a men's group.

(J.T. & A.)

**NEW SYSTEM OF RATION TICKETS FROM THE FIRST OF SEPTEMBER.** The local neighborhood groups started from Sept. 1st issuing the new ration tickets for daily necessities. These tickets include sugar, flour, matches, oil, cereal, and saké. Rice is distributed under a special ticket system. It is expected that this new system will facilitate the smooth distribution of the many daily necessities of life.

(J.T. & A.)

**BANK OF JAPAN PROFIT.** The net profit of the Bank of Japan during the first half of this year reached ¥30,177,000, according to reports submitted to an ordinary shareholders' meeting of the Bank held Saturday. This is an increase of ¥7,000,000 as compared with the profit of the Bank during the latter half of last year, and an increase of ¥9,900,000 as compared with the figure during the corresponding period of last year.

(Domei)

**PATRIOTIC BONDS BEING SOLD.** During August a special campaign to encourage each household to buy at least one government bond has been actively pushed. During the last week of August, approximately 85 million yen worth of bonds were consumed in this way.

**NOJIRI LAKE ASSOCIATION.** Nojiri, which has meant so much during the past two decades to large numbers of missionaries, enjoyed a successful season during the past summer with about two-thirds of the houses occupied.

Approximately one-third of the total number of houses had been sold to Japanese, most of whom are Christian and who are eager to see that the Association continues in the same spirit of Christian cooperation which has characterized the project from the start. The holding company is now composed entirely of Japanese, as is the Executive Committee of the Nojiri Lake Association for the year 1942.

**PRICE CONTROL.** The General Mobilization Inquiry Commission has been hard at work during the past months discussing questions pertaining to price levels. There has also been recently organized a Price Inquiry Council which has been seeking to assure the low price policy while at the same time to maintain the continuation of the supply of daily necessities, raw materials and so forth. The various committees concerned have placed maximum prices on hundreds of articles. Recently, for instance, the price of so-called coffee has been reduced to 10 sen per cup. The price of ice cream has also been reduced to 13 sen.

(J.T. & A.)

**NUMBER OF CAFES AND BARS DECREASED.** Special eating houses, cafes and bars are disappearing gradually in Tokyo. At the end of January there were 6,326 such eating places, which number by the end of July had dropped to 6,071. One contributing cause of this decrease is said to be the tendency for girls who have been working there to take up more profitable jobs in industries.

(J.T. & A.)

# Personals

## ARRIVALS

JAECKEL, Rev. Theodor and Margarete Jaeckel of the Ost-Asien Mission who arrived in Japan in September, 1920 are now residing at 20 of 2 Tomizaka, Koishikawa-ku, Tokyo.

## DEPARTURES, WITHDRAWALS, RETIREMENTS

AKARD, Miss Martha B. Akard (UGC) left Kumamoto the end of September for Shanghai where she embarked on the Pres. Coolidge for the United States.

ALBERT, Miss Jeannette A. Albert (PE) of St. Luke's International Medical Center, left on August 28th to return to the States by way of Shanghai.

BALLANTYNE, Miss Mary K. Ballantyne (WUMS) of Yokohama Kyoritsu Jo Gakko sailed on the "Taiyo Maru," October 22, to return to the United States.

BOWLES, Dr. and Mrs. Gilbert Bowles (APP) sailed for Shanghai on the Tatsuta Maru, August 20th on their way to Honolulu where they will reside with their son, Dr. Herbert Bowles at 5002 Maunalani Circle.

BURNSIDE, Miss Ruth Burnside (ED) returned to America on indefinite furlough on August 28.

CARY, Miss Alice Cary (ABCFM) of the Yodogawa Zenrinkan left for Honolulu at the end of August and is now connected with the work of the Church of the Crossroads in Honolulu.

CARY, Rev. Frank Cary (ABCFM) formerly of Kobe College, sailed for Davao, P.I., where he will be engaged in evangelistic work.

COCHRAN, Miss Mary Eugenia Cochran (IND) of Akita Ken, left Yokohama for the United States aboard the "Taiyo Maru," October 22nd.

CRAIG, Miss Mildred E. Craig (IND) of Akita Ken, sailed from Yokohama by the "Taiyo Maru" on October 22nd for the United States.

DOWNS, Rev. Darley Downs (ABCFM) sailed late in August for Manila where he will be stationed to teach in one of the mission schools there.

ELLIOTT, Dr. Mabel E. Elliott (PE) of St. Luke's International Medical Center, left for the States by way of Shanghai on August 28th on indefinite furlough.

FIELD, Miss Sarah Field (ABCFM) sailed for the States by way of Shanghai during the latter part of August.

FISHER, Mr. and Mrs. Royal H. Fisher (ABF), for many years associated

with the Japan Baptist Mission, left Yokohama on Saturday, Sept. 20 to return to the United States by way of Shanghai.

FOERSTEL, Miss Ella L. A. Foerstel (PE) left Tokyo for Shanghai where she sailed for Manila to join the staff of St. Luke's Hospital.

GOLDSMITH, Miss Mabel O. Goldsmith (CMS) of Kurume, sailed by the British evacuation ship "Anhui" on Sept. 27th. Miss Goldsmith plans to return to her home in London returning by way of the Cape.

HACKETT, Mr. H. W. Hackett (ABCFM) of Kobe College sailed in August for the States to join Mrs. Hackett and the children who are now residing in Minnesota.

HANSEN, Miss Kate I. Hansen (ERC) of Sendai, sailed for the United States aboard the "Taiyo Maru" on October 22nd.

HENNIG, Dr. L. Hennig (OAM) who left Japan on furlough in August, 1940 is now studying at Union Seminary, New York.

HEREFORD, Miss Nannie Hereford (PN) of Hokusei Jo Gakko, Sapporo, left for the Philippine Islands via Shanghai where she has been transferred by the Presbyterian Mission.

HOSKINS, Miss Violet W. M. Hoskins (ECM) sailed from Yokohama by the British evacuation ship "Anhui" on Sept. 27th for Australia.

HUNTER, Mr. Joseph B. Hunter (UCMS) arrived in Japan last May after an absence of fourteen years. He sailed from Nagasaki on Sept. 17 for the States by way of Shanghai.

JUERGENSEN, Mrs. C. F. Juergensen (AG) of Tokyo, left Japan for the United States on the "Hikawa Maru" October 20th.

JUERGENSEN, Miss Marie Juergensen (AG) of Tokyo sailed for the United States aboard the "Hikawa Maru" on October 20th.

LADE, Miss Helen Rose Lade (PE) of St. Luke's International Medical Center left on August 28th for the United States via Shanghai, on indefinite furlough.

LINDSEY, Miss Lydia A. Lindsey (ERC) of Sendai, sailed from Yokohama by the "Taiyo Maru" on October 22nd for the United States.

LIPPARD, Miss Faith Lippard (UGC) of Ashiya, Hyogo-ken left Kobe the end of September for Shanghai where she embarked on the President Coolidge.

MCALLEB, Mr. J. M. McCaleb (IND) of Tokyo, sailed for the United States aboard the "Taiyo Maru" on October 22nd.

MCCRORY, Miss Carrie H. McCrory (PN), who has resided in Japan since 1912 and recently stationed at Presbyterian Mission at Otaru, left for Nagasaki enroute to the United States by way of Shanghai.

MCKIM, Miss Bessie M. McKim (PE) retired, left on August 28th for the United States via Shanghai.

MCKIM, Miss Nelly McKim (PE), who has been living in Shimodate, Ibaraki Ken left for Manila on August 20th and will be associated with Bishop Binsted in the mission work of the American Episcopal Church in the Philippines.

MEINHARDT, Miss Ruth Mary Meinhardt (PE) of St. Luke's International Medical Center, sailed for the Philippine Islands on August 20th. Miss Meinhardt has been transferred from Tokyo to work on the islands.

MERRILL, Miss Katherine Merrill (ABCFM), formerly stationed at Matsuyama has left Japan for the States via Shanghai.

MONK, Miss Alice M. Monk (PN), who has been with the Presbyterian Mission since 1904 at Hokusei Jo Gakko, Sapporo, left via Shanghai enroute to her home in the United States.

OLTMANS, Mrs. Sarah Oltmans (PN) of Meiji Gakuin, Tokyo, sailed from Yokohama by the "Taiyo Maru" October 22nd for the United States.

POND, Miss Helen M. Pond (PE) left Tokyo for Shanghai where she sailed for Manila to join the staff of St. Luke's Hospital.

POTTS, Miss Marion Potts (ULCA) left Kumamoto the end of September for Shanghai where she embarked on the Pres. Coolidge for the United States.

POWLAS, Miss Annie Powlas (ULCA) left Tokyo the latter part of September to return to the States by way of Shanghai.

POWLAS, Miss Maud Powlas (ULCA) left Kumamoto the end of September for Shanghai where she embarked on the Pres. Coolidge for the United States.

REIFSNIDER, Rt. Rev. C. S. Reifsneider (D.D.) resigned Bishop of North Kwanto District and Director of St. Luke's International Medical Center, left for the United States by way of Shanghai on August 28th.

SCHILLINGER, Mr. George W. Schillinger (ULC) returned from a summer's trip to China the latter part of August and sailed the latter part of Sept. for the United States by way of Shanghai.

SCHMIDT, Miss Dorothy L. Schmidt (PN), who has been teaching at the Presbyterian Mission School in Sapporo, has been transferred to the Philippine Islands.

SCHOONOVER, Miss Ruth Schoonover (IND) of Tokyo, sailed for the United States aboard the "Taiyo Maru" October 22nd.

SIMMONS, Mr. R. L. Simmons (PE), formerly of the teaching staff of St. Paul's University, sailed for Shanghai the early part of September for Manila. Mr. Simmons will begin his duties as history teacher at Brent School, Baguio.

SPACKMAN, Rev. Harold Spackman, rector of Holy Trinity Church, Aoyama, Tokyo, and Mrs. Spackman with their daughter, Katheryn, sailed for

Manila on Augt 20th. Rev. Spackman has been transferred to the work of the American Episcopal Church Mission in the Philippine Islands.

SIPPLE. Mr. & Mrs. Carl S. Sipple (ERC) of Sendai, sailed from Yokohama for the United States by the "Taiyo Maru" October 22nd.

SPENCER. Miss Gladys G. Spencer (PE) of Tera Machi, Aomori Shi, has been transferred to the American Episcopal Church in the Philippine Islands and sailed for Manila on August 20th.

STACY. Miss Martha Stacy (UGC) of Tokyo, sailed for the United States aboard the "Taiyo Maru" on October 22nd.

STEGEMAN. Rev. H. V. E. Stegeman (RCA), former principal of Ferris Coll. S. Pool in Yokohama, left the middle of September for Shanghai. Mr. Stegeman sailed on the President Coolidge from Shanghai for the United States.

STOWE. Miss Grace H. Stowe (ABCFM) who recently returned to work in Kobe College has been transferred to India and will be at Capron Hall, Madura, South India.

THARP. Miss Elma R. Tharp (ABF), formerly of Kanto Gakuin, Yokohama, left for Shanghai on September 14th. Miss Tharp expects to sail for the States by the Pres. Coolidge from Shanghai on Oct. 3.

THEDE. Rev. Harvey E. Thede (EC) left Tokyo on September 25 to return to the United States by way of Shanghai.

THOPLAKSSON. Rev. S. O. Therlaksson (UCC) expected to sail for America in August but was delayed until the latter part of September when he returned by way of Shanghai.

TWEEDIE. Miss E. Gertrude Tweedie (UCC) of Toyama City, has retired after thirty eight years of service in Japan. Miss Tweedie sailed by the "Anhui," September 27th for Canada via Hongkong.

WOODARD. Rev. William Woodard (ABCFM) left for Manila to be engaged in the work of the mission there.

### CHANGE OF LOCATION

AXLING. Dr. & Mrs. William Axling (ABF), formerly of 5 Nichome Shirakawa-cho, Fukagawa-ku, Tokyo, are now living at 551, 1-chome, Totsuka Machi, Yodobashi-ku, Tokyo.

DIEVENDORF. Mrs. Anne F. Dievendorf (IND), who has been living at Matsuyama, has removed to Sanno Maru, Fukuyama Shi, Hiroshima Ken.

HEASLETT. Rt. Rev. Bishop S. Heaslett (CMS), is now in charge of St. Andrews Church and is living at 8 Sakae Cho, Shiba-ku, Tokyo.

KILBURN. Miss Elizabeth Kilburn (MC), formerly of Sapporo is now living at 475 Nichome, Kami Kitazawa, Setagaya-ku, Tokyo.

PORTER. Miss Eleanor F. Porter (ERC) has moved from 15 Nishikicho, Sendai to 60 Kozenjidori of the same city.

SHEPERD, Miss K. M. Shepherd (PE) has removed to Akashi Shi, Hyogo Ken to assist with the care of Miss Cornwall-Legh on the closing of the American Mission's leper work in Kusatsu.

WILSON, Miss Martha A. Wilson (PN) has removed from Shimonoseki to Osaka Jo Gakko.

### MISCELLANEOUS

ALLEN, Miss Annie W. Allen (UCC) of the Aiseikwan, Tokyo, has been given temporary appointment as hospital visitor in Toronto. Her address is 221 Davisville Ave., Toronto, Ontario.

BALDWIN, Miss Cecily Baldwin (CMS) is at 1325 Comox St., Vancouver, B.C. with her mother. Miss Baldwin is doing kindergarten work among the Japanese under the Church Mission Society.

ARMSTRONG, Miss Margaret E. Armstrong (UCC) of Toyama City was retired from active service at the end of May. Miss Armstrong will continue to live in Japan and her address will be 1224 Karuizawa.

BASEL, Bishop Basil (SPG) of Kobe arrived in England on July 6th after spending several months in the Mayo Clinic, Rochester, Minnesota. It was not possible for him to have the necessary operation performed. There is no detailed news as to the Bishop's condition except that he is confined to bed with a wound that has turned septic.

BATES, Miss E. L. Bates (UCC) has been temporarily appointed to the work of the Church of All Nations in Toronto, Canada.

BINSTED, Rt. Rev. and Mrs. Norman Binsted (PE) are now settled in Manila. The Rt. Rev. Binsted was for many years Bishop of the Tohoku Diocese of the Seikokai Church of Japan.

BISHOP, Rev. and Mrs. Charles Bishop (MC) who for many years were connected with Aoyama Gakuin and who returned to the States last June are now residing in a home for retired people in Los Angeles.

BOYLE, Miss Helen Boyle (PE), formerly principal of the Aoba Kindergarten Training School of the Episcopal Church at Sendai is now principal of the Episcopal School at Zamboanga, Philippine Islands, a city about 600 miles south of Manila.

DeMAAGD, Rev. John DeMaagd (RCA) is serving temporarily as pastor of the Church on the Hill, Flushing, New York.

DRAPER, Rev. and Mrs. William Draper (PE) will be connected with the work of Bishop Binsted in the Philippines from autumn.

HAIG, Miss Mary T. Haig (UCC) left Canada in August for work among the fishing villages in Newfoundland.

HECKLEMAN, Dr. and Mrs. F. W. Heckleman (MC), formerly of Aoyama Gakuin are now residing in their new home near Los Angeles.

**HENNIGAR**, Dr. and Mrs. E. C. Hennigar have settled permanently in Vancouver at 4590 West 3rd Avenue.

**HURD, SUTTIE**, Miss Helen R. Hurd and Miss Gwen Suttie (UCC) may be addressed at 652 Keefer St., Vancouver, B.C. where they are working among the Japanese.

**KAGAWA**, Dr. Toyohiko Kagawa, who went to America last spring with the party of Christian delegates, returned to Japan by the Tatsuta Maru in August.

**LEITH**, Miss Isabel Leith (UCC), formerly of Shizuoka Eiwa Jo Gakko has received temporary employment to teach in an Indian school at Kita-maat, B.C.

**LUBEN**, Rev. B. M. Luben (RCA) has taken up work for the present as a Field Secretary of the Board of Foreign Missions of the Reformed Church in America.

**MANN**, Rt. Rev. Bishop J. C. and Mrs. Mann arrived in England on June 13th via Cape Horn. Bishop Mann has been appointed Assistant Bishop of the diocese of Rochester and will also assist at the headquarters of the Church Missionary Society. His address is c/o Church Missionary Society, Salisbury Square, London E.C. 4.

**MARTIN**, Dr. and Mrs. J. Victor (MC) are at present working among the Japanese at Tacoma, Washington at the Japanese Methodist Church there.

**MOSS**, Rev. Frank Moss (PE), formerly at Sendai is now engaged in work at Ardmore, Pennsylvania.

**MUENZENMAYER**, Mr. Warren Muenzenmayer, formerly of the teaching staff of St. Paul's University and his mother, Mrs. Hannah Muenzenmayer, formerly of the American School in Tokyo, have taken up residence at 1618 East Orange Grove Ave., Pasadena, California.

**OLTMANS**, Miss C. Janet Oltmans (RCA), formerly on the staff of Baiko Jo Gakuin, Shimonoseki, is now teaching at Annville Institute, Annville, Kentucky, under the Woman's Board of Domestic Missions of the Reformed Church in America.

**REISCHAUER**, Dr. and Mrs. Carl Reischauer (PN), who were formerly connected with the Tokyo Women's College are expecting to go to Bentmor, New Jersey from Pasadena, California.

**RORKE, SAUNDERS, SCRUTON**, The Misses L. M. Rorke (UCC) and Violet A. M. Saunders (UCC) who returned to Canada in March of this year sailed in August for Trinidad, British West Indies to take up work temporarily under the United Church of Canada Mission there.

Miss Fern Scruton (UCC) also is to proceed to Trinidad to open mission kindergarten work there from the new year.

**RYAN**, Miss Esther L. Ryan (UCC) has been given temporary employment as worker among the Japanese at Chemainus, Vancouver Island.

**SANSEURY**, Rev. and Mrs. C. K. Sansbury (SPG) and three children are now in Toronto where Mr. Sansbury will be connected with Trinity College from September.

**SEIPLE**, Dr. and Mrs. William Seiple (ERC) who returned to the States are now residing at 4119 Hayward Ave., Baltimore.

**WILEY**, Miss Pearl Wiley (CN), who left Yokohama on the Yawata Maru on June 21st for the United States, may be addressed at 1389 North Sierra Bonita Ave., Pasadena, California.

**ZANDER**, Miss Helen R. Zander (RCA), formerly of Ferris Seminary, Yokohama is beginning work among Japanese in New York City.

**ZAUGG**, Rev. E. H. Zaugg (ERC) of 69 Katahira-cho, Sendai, Arrangements have been made for Dr. Zaugg's services on Fridays and Saturdays of each week as Professor at the Nihon Shin Gakko in Kojimachi. Dr. Zaugg comes to Tokyo from Sendai each week on Thursday and returns Saturday night.

## BIRTHS

**ALBRIGHT**, To Mr. and Mrs. L. S. Albright Jr., a son Gordon Ralph on June 3rd.

**BEWS**, To Dr. and Mrs. Donald C. Bews, a daughter Mary Alison on June 17.

**BOVENKERK** To Rev. and Mrs. H. G. Bovenkerk, a son Paul Edwin on June 26 at Zeeland, Michigan.

**PARKER**, To Rev. and Mrs. L. A. Parker, a daughter Margaret Elizabeth on March 18th.

**WOODSWORTH**, To Rev. and Mrs. Kenneth Woodsworth, a son Peter Ross on June 10th.

**WRIGHT**, To Rev. and Mrs. R. C. Wright, a daughter, Kathryn Frances, on July 3rd.

## DEATHS

**CADY**, Mrs. Virginia Clarkson Cady (ABCFM), who was stationed in Japan from 1877 to 1892, and before her marriage was president of Kobe College, passed away early in the summer.

**GULICK**, Mrs. Cara Fisher Gulick (ABCFM), who was in service in Japan from 1888 to 1913 died early in the summer at Honolulu.

**STANFORD**, Mrs. Jenny Pearson Stanford (ABCFM) passed away at her home in Los Angeles on June 17, 1941. Mrs. Pearson who arrived in Japan in 1886 and returned to the States in 1925 was connected with the work in the Kobe Woman's Evangelistic School.

## MISSIONARIES IN JAPAN

This list has been compiled from the most accurate information available. So many changes have taken place within the last few months that there may be included in this list some who have already returned to their homelands. A postcard addressed to the editor indicating any changes which should be made in the list will be greatly appreciated.

### Alphabetical List with Addresses

- Acock, Miss Winifred M. 1 of 8 Nakamaru, Kanagawa-ku, Yokohama.
- Allen, Miss Thomasine. Kuji, Kunohe Gun, Iwate Ken.
- Andrews, Miss Sarah, Tokyo.
- Ankeney, Rev. & Mrs. Alfred. 60 Kozenji Dori, Sendai.
- Armstrong, Miss Margaret E. (retired), Karuizawa, Nagano Ken.
- Axling, Rev. & Mrs. William. 551 Itchome, Totsuka-machi, Yodobashi-ku, Tokyo.
- Baggs, Miss Mabel C. No. 1 of 391 Miyoshi-cho, Fukuyama Shi, Hiroshima.
- Bagley, Miss Kate. 108 Zoshigaya, Koishikawa-ku, Tokyo.
- Bixby, Miss Alice C. 5 of 12 Kita Yoban Cho, Sendai.
- Bott, Rev. & Mrs. G. E. 17 Tomizaka-cho, Koishikawa-ku, Tokyo.
- Bovenkerk Rev. Henry G. c/o Osaka Jo Gakko, 515 Niemon-cho, Higashi-ku, Osaka.
- Bower, Miss Esther Stearns. 51 Denma Cho, 1-chome, Yotsuya-ku, Tokyo.
- Buncombe, Rev. W. P. (retired) 487 Asagaya 3-chome, Suginami-ku, Tokyo.
- Burnet, Miss M. A. 445 Hyakken Machi, Macbashi, Gumma Ken.
- Bushe, Miss Sylvia K. 75 Daimachi, Akasaka-ku, Tokyo.
- Buss, Rev. & Mrs. Bernhard. 645 Kugahara Machi, Omori-ku, Tokyo.
- Clazie, Miss Mabel G. Aisei Kwan, 47 2-chome, Kameido, Joto-ku, Tokyo.
- Cornwall-Legh, Miss Mary H. (retired) 511 Uenomura 1-chome, Akashi, Hyogo Ken.
- Couch, Miss S. M. (retired) 96 Kami Nishiyama Machi, Nagasaki.
- Courtice, Miss Sybil R. 2 Torii Zaka, Azabu-ku, Tokyo.
- Cunningham, Mrs. W. D. 6 Naka-cho 2-chome, Yotsuya-ku, Tokyo.
- Cypert, Miss Lillie D. 616 Kichijoji, Tokyo Fu.
- Daniels, Miss Mabel E. 11 Shirakabe-cho 1-chome, Higashi-ku, Nagoya.
- Darrow, Miss Flora. 2 Meiji Gakuin, Shirokane, Shiba-ku, Tokyo.

Daugherty, Miss Lena G. Joshi Gakuin, 10 of 22 Ichiban Cho, Kojimachi-ku, Tokyo.

Davies, Rev. & Mrs. D. E. 1321 Nakanobu Machi, Ebara-ku, Tokyo.

Denton, Miss Mary F. (retired) Doshisha Jo Gakko, Imadegawa Teramachi, Kyoto.

Dievendorf, Mrs. Anne F. Sanno Maru, Fukuyama, Hiroshima Ken.

Dithridge, Miss Harriet. 3830 Tachikawa Machi, Tokyo Fu.

Downing, Miss Ruth Grace. 50 Takata Oimatsucho, Koishikawa-ku, Tokyo.

Durgin, Mr. & Mrs. Russell L. 5 of 7 Nichome, Fujimicho, Kojimachi-ku, Tokyo.

Farnham, Miss Grace. 485 Mabashi 4-chome, Suginami-ku, Tokyo.

Fesperman, Rev. & Mrs. Frank L. 112 Kita Niban Cho, Sendai.

Francis, Miss R. Mabel. Nishi Ichi-Man Cho, Matsuyama Shi.

Frehn, Rev. & Mrs. M. C. 800 Seijo Machi, Setagaya-ku, Tokyo.

Garrott, Rev. Maxfield. 146 Higashi Tamagawa, Setagaya-ku, Tokyo.

Gerhard, Mr. & Mrs. Robert H. 125 Tsuchidōi, Sendai Shi.

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Grube, Miss Alice C. Osaka Jo Gakko, 515 Niemoncho, Higashi-ku, Osaka.

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Hailstone, Miss M. E. Koran Jo Gakko, Senzoku, Omori-ku, Tokyo.

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Harker, Mr. Rowland. Aoyama Gakuin, Midorigaoka, Shibuya-ku, Tokyo.

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Hertzler, Miss Verna S. 14 Yojo Dori, Nichome, Minato Ku, Osaka.

Hitotsuyanagi, Mr. & Mrs. Merrell. Omi-Hachiman, Shiga Ken.

Hodges, Miss Olive I. Seibi Gakuin, 124 Maita Machi, Yokohama.

Howard, Miss R. Dora (retired) 61 Asahicho 2-chome, Sumiyoshi-ku, Osaka.

Jaeckel, Rev. & Mrs. Theodor. 39 Kami Tomizaka Cho, Koishikawa, Tokyo.

Karen. Rev. A. Iida Shi, Nagano Ken.

Kerr, Rev. William C. 32 Hitsu Un Cho, Keijo, Chosen.

Kilburn, Miss Elizabeth H. c/o Topping, 475 Nichome, Kami Kitazawa, Setagaya-ku, Tokyo.

Korpinen, Mrs. T. Iida Shi, Nagano Ken.

Kramer, Miss Lois F. 84 Sasugaya Cho, Koishikawa-ku, Tokyo.

Kuecklich, Miss Gertrude. 310 Sumida Machi 2-chome, Mukojima Ku, Tokyo.

Laaksonen, Miss Martha. 1633 Ikebukuro 3-chome, Toshima-ku, Tokyo.

Lang, Rev. Ernst. 405 Miyatani, Kikuna Machi, Kohoku-ku, Yokohama.

Lea, Miss L. E. 21 Yamamoto Dori 2-chome, Kobe.

Lediard, Miss Ella. 14 Saibansho Dori, Kanazawa Shi.

Luke, Mr. & Mrs. Percy T. Niigata.

Lumpkin, Miss Estelle. Tokushima Honcho, Tokushima.

Lynn, Mrs. Harrison. Kyoritsu Joshi Shingakko, 212 Yamate-cho, Yokohama

Mauk, Miss Laura. 84 Sasugaya Cho, Koishikawa-ku, Tokyo.

Mayer, Rev. & Mrs. Paul S. 500 1-chome, Shimo Ochiai, Yodobashi-ku, Tokyo.

McCoy, Rev. & Mrs. R. D. 35 Nakano Cho, Ichigaya, Ushigome-ku, Tokyo.

McIlwaine, Rev. & Mrs. William A. 71 Kamitsutsui Dori, 8-chome, Fukiai-ku, Kobe.

McLachlan, Miss A. May. Eiwa Jo Gakko, Nishi Kusabuka-cho, Shizuoka.

Meline, Miss Agnes S. Nonomiya Apts., Kudan-shita, Kojimachi-ku, Tokyo.

Minkkinen, Rev. & Mrs. T. 1633 Ikebukuro 3-chome, Toshima-ku, Tokyo.

Moore, Rev. Lardner W. 71 Kamitsutsui Dori 8-chome, Fukiai-ku, Kobe.

Myers, Rev. & Mrs. Harry W. 24, 2-chome, Nakayamate-dori, Kobe.

Mylander, Miss Ruth. 50 Maruyama Dori 1-chome, Sumiyoshi-ku, Osaka.

Nash, Miss Elizabeth. 78 Nishi Machi, Yonago Shi.

Nicodemus, Mrs. F. B. 33 Uwacho, Komegafukuro, Sendai.

Nothlifter, Rev. & Mrs. Karl. 1934 Tamagawa Todoroki Machi 1-chome, Setagaya-ku, Tokyo.

Paine, Miss Mildred Anne. Aikei Gakuen, Motoki Machi 1-chome, Adachi-ku, Tokyo.

Parr, Miss Dorothy A. 445 Hyakken Machi, Maebashi Shi, Gumma Ken.

Pfaff, Miss Annie M. 51 Denma Cho, 1-chome, Yotsuya-ku, Tokyo.

Palmer, Miss Helen M. Osaka Jo Gakko, 515 Niemoncho, Higashi-ku, Osaka.

Porter, Miss Eleanor F. 60 Kozenjidori, Sendai.

Radford, Mrs. L. B. 124 Aotani 4-chome, Nada-ku, Kobe.

Richardson, Miss Constance M. 146 Koura Cho, 2-chome, Sako Machi, Tokushima.

Riker, Miss Jessie. 17 Miyajiri Cho, Yamada Shi, Ise.

Rusch, Mr. Paul S. St. Paul's University, Ikebukuro, Tokyo.

Savolainen, Rev. P. Kawabata-cho 4-chome, Asahigawa Shi, Hokkaido.

Schroer, Rev. & Mrs. Gilbert W. 71 Osawa Kawara Koji, Morioka.

Schweitzer, Miss Edna M. 84 Sasugaya-cho, Koishikawa-ku, Tokyo.

Sharpless, Miss Edith F. 14 1-chome, Mita Daimachi, Shiba-ku, Tokyo.

Shepherd, Miss K. M. 511 Uenomura, 1-chome, Akashi, Hyogo Ken.

Simeon, Miss R. B. Taidera 2-chome, Akashi Shi, Hyogo Ken.

Smith, Rev. John C. 4 Meiji Gakuin, Shirokane, Shiba-ku, Tokyo.

Smith, Mr. Roy. 20, 5-chome Kamitsutsui, Kobe.

Smyser, Rev. M. M. Yokote Machi, Hiraka Gun, Akita Ken.

Stirewalt, Rev. A. J. 448 Umabashi 4-chome, Suginami-ku, Tokyo.

Symonds, Rev. T. P. c/o Christ Church, 234 Yamate-cho, Yokohama.

Thomas, Miss Grace E. 445 Hyakken Machi, Maebashi, Gumma Ken.

Topping, Rev. & Mrs. Henry (retired). 475 Nichome, Kami Kitazawa, Setagaya-ku, Tokyo.

Vories, Mrs. J. E. (retired) Omi Hachiman, Shiga Ken.

Walker, Mr. & Mrs. F. B. 5 Nakayamate Dori 3-chome, Kobe.

Walser, Rev. & Mrs. T. D. 19 of 9 Tsuna Machi, Mita, Shiba-ku, Tokyo.

Ward, Miss Ruth C. Soshin Jo Gakko, Nakamaru, Kanagawa-ku, Yokohama.

Wells, Miss Lillian A. 13 Noda Machi, Yamaguchi Shi.

Wengler, Miss Jessie. 230 Shimo Renjaku, Mitaka, Tokyo Fu.

Wilson, Miss Martha A. 515 Niemoncho, Higashi-ku, Osaka.

Wolfe, Miss Evelyn M. Seibi Gakuen, 124 Maita Machi, Yokohama.

Woolley, Miss K. Koran Jo Gakko, Senzoku, Omori-ku, Tokyo.

Wright, Mr. R. J. 123 Kashiwagi 1-chome, Yodobashi-ku, Tokyo.

Zaugg, Rev. & Mrs. E. H. 69 Katahira Cho, Sendai.

**GEOGRAPHIC LIST**

Tentative List as of October 1, 1941

**TOKYO**

Andrews, Miss Sarah  
 Axling, Rev. & Mrs. William  
 Bagley, Miss Kate  
 Bott, Rev. & Mrs. G. E.  
 Bower, Miss Esther  
 Buncombe, Rev. W. P.  
 Bushe, Miss Sylvia K.  
 Buss, Rev. & Mrs. Bernhard  
 Clazie, Miss Mabel G.  
 Courtice, Miss Sybil R.  
 Cunningham, Mrs. W. D.  
 Cyperf, Miss Lillie  
 Darrow, Miss Flora  
 Daugherty, Miss Lena G.  
 Davies, Rev. & Mrs. D. E.  
 Dithridge, Miss Harriet  
 Downing, Miss Ruth E.  
 Durgin, Mr. & Mrs. Russell L.  
 Farnham, Miss Grace  
 Frehn, Mr. & Mrs. M. C.  
 Garrott, Rev. Maxfield  
 Gressitt, Mr. J. F.  
 Hailstone, Miss M. E.  
 Hamilton, Miss Gertrude F.  
 Hannaford, Rev. & Mrs. H. D.  
 Harker, Mr. Roland  
 Heaslett, Rt. Rev. Bishop S.  
 Hepner, Rev. & Mrs. C. W.  
 Jaekel, Rev. & Mrs. Theodor  
 Kilburn, Miss Elizabeth H.  
 Kramer, Miss Lois F.  
 Kuecklich, Miss Gertrude  
 Laaksonen, Miss Martha  
 Mauk, Miss Laura  
 Mayer, Rev. & Mrs. P. S.  
 McCoy, Rev. & Mrs. R. D.  
 Meline, Miss Agnes S.  
 Minkkinen, Rev. & Mrs. T.  
 Nothelfer, Mr. & Mrs. Karl  
 Paine, Miss Mildred Anne  
 Pfaff, Miss Annie M.  
 Rusch, Mr. Paul  
 Schweitzer, Miss Edna M.  
 Sharpless, Miss Edith  
 Smith, Rev. John C.  
 Stirewalt, Rev. A. J.  
 Topping, Rev. & Mrs. Henry

Walser, Rev. & Mrs. T. D.  
 Wengler, Miss Jessie  
 Woolley, Miss K.  
 Wright, Mr. R. J.

**YOKOHAMA**

Acock, Miss Winifred M.  
 Hedges, Miss Olive I.  
 Lang, Mr. Ernst  
 Lynn, Mrs. Harrison  
 Symonds, Rev. T. D.  
 Ward, Miss Ruth  
 Wolfe, Miss Everlyn M.

**SENDAI**

Ankeney, Rev. & Mrs. Alfred  
 Bixby, Miss Alice  
 Fesperman, Rev. & Mrs. Frank L.  
 Gerhard, Mr. & Mrs. Robert H.  
 Nicodemus, Mrs. F. B.  
 Porter, Miss Eleanor  
 Zaugg, Rev. & Mrs. E. H.

**OSAKA**

Bovenkerk, Rev. Henry G.  
 Grube, Miss Alice  
 Hail, Mrs. John E.  
 Hertzler, Miss Verna S.  
 Howard, Miss R. Dora  
 Mylander, Miss Ruth  
 Palmer, Miss Helen M.  
 Wilson, Miss Martha A.

**KOBE**

Lea, Miss L. E.  
 McIlwaine, Rev. & Mrs. W. A.  
 Moore, Rev. Lardner W.  
 Myers, Rev. & Mrs. Harry W.  
 Radford, Mrs. L. B.  
 Smith, Mr. Roy  
 Walker, Mr. & Mrs. F. B.

**KYOTO**

Denton, Miss Mary F.  
 AKITA KEN, YOKOTE MACHI  
 Smyser, Rev. M. M.  
 EHIME KEN, MATSUYAMA SHI  
 Francis, Miss R. M.

**HIROSHIMA KEN, FUKUYAMA**

Baggs, Miss Mabel C.  
Dievendorf, Mrs. A.

**HOKKAIDO, ASAHIKAWA SHI**

Savolainen, Rev. & Mrs. P.

**HYOGO KEN, AKASHI**

Cornwall-Legh, Miss Mary H.  
Shepherd, Miss K. M.  
Simeon, Miss R. B.

**IWATE KEN, KUJI**

Allen, Miss Thomasine

**KEIJO, CHOSEN**

Kerr, Rev. W. G.

**KANAZAWA**

Lediard, Miss Ella

**MORIOKA**

Schroer, Rev. & Mrs. G. W.

**GUMMA KEN, MAEBASHI SHI**

Burnet, Miss M. A.  
Parr, Miss Dorothy A.  
Thomas, Miss G. E.

**MIE KEN, YAMADA SHI**

Riker, Miss Jessie

**NAGANO KEN, IIDA SHI**

Karen, Rev. A.  
Korpinen, Mrs. T.

**NAGANO KEN, KARUIZAWA**

Armstrong, Miss M. E.

**NAGOYA**

Daniels, Miss M. E.

**NAGASAKI**

Couch, Miss S. M.

**NIIGATA**

Luke, Mr. & Mrs. Percy T.,

**SHIZUOKA**

McLachlan, Miss A. May

**TOKUSHIMA**

Lumpkin, Miss Estelle  
Richardson, Miss C. M.

**SHIGA KEN, OMI HACHIMAN**

Hitotsuyanagi, Mr. & Mrs. Merrell  
Vories, Mrs. J. E.

**TOTTORI KEN, YONAGO SHI**

Nash, Miss Elizabeth

**KOFU**

Greenbank, Miss Katherine M.

**YAMAGUCHI**

Wells, Miss Lillian A.

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Gressitt, Mr. J. F., Tokyo

Topping, Rev. & Mrs. Henry, Tokyo (retired)

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Davies, Rev. & Mrs. D. E., Tokyo

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**EVANGELICAL CHURCH**

Hertzler, Miss Verna S., Osaka

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**EVANGELICAL AND REFORMED CHURCH**

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Porter, Miss Eleanor, Sendai  
Schroer, Rev. & Mrs. Gilbert W., Morioka  
Zaugg, Rev. & Mrs. E. H., Sendai

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Bower, Miss Esther, Tokyo  
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Dithridge, Miss Harriet, Tokyo  
Farnham, Miss Grace, Tokyo  
Francis, Miss R. Mabel, Matsuyama  
Hitotsuyanagi, Mr. & Mrs. Merrell, Omi-Hachiman  
Luke, Mr. & Mrs. Percy T., Niigata  
Meline, Miss Agnes S., Tokyo  
Pfaff, Miss Annie M., Tokyo  
Simeon, Miss R. B., Hyogo Ken  
Smyser, Rev. M. M., Akita Ken  
Vories, Mrs. J. E., Omi Hachiman, Shiga Ken  
Ward, Miss Ruth C., Yokohama  
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Nothhelper, Rev. & Mrs. Karl, Tokyo

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Karen, Rev. A., Iida Shi  
Korpinen, Mrs. Taimi T., Iida  
Laaksonen, Miss Martha, Tokyo  
Minkkinen, Rev. & Mrs. T., Tokyo  
Savolainen, Rev. & Mrs. P., Hokkaido

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Kilburn, Miss Elizabeth H., Tokyo  
Paine, Miss Mildred Anne, Tokyo  
Smith, Mr. Roy, Kobe  
Wolfe, Miss Evelyn M., Yokohama

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Cornwall-Legh, Miss M. H., Akashi (retired)  
Rusch, Mr. Paul, Tokyo

**NORTHERN PRESBYTERIAN CHURCH**

Bovenkerk, Rev. Henry G., Osaka  
Daugherty, Miss Lena G., Tokyo  
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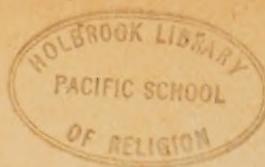
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